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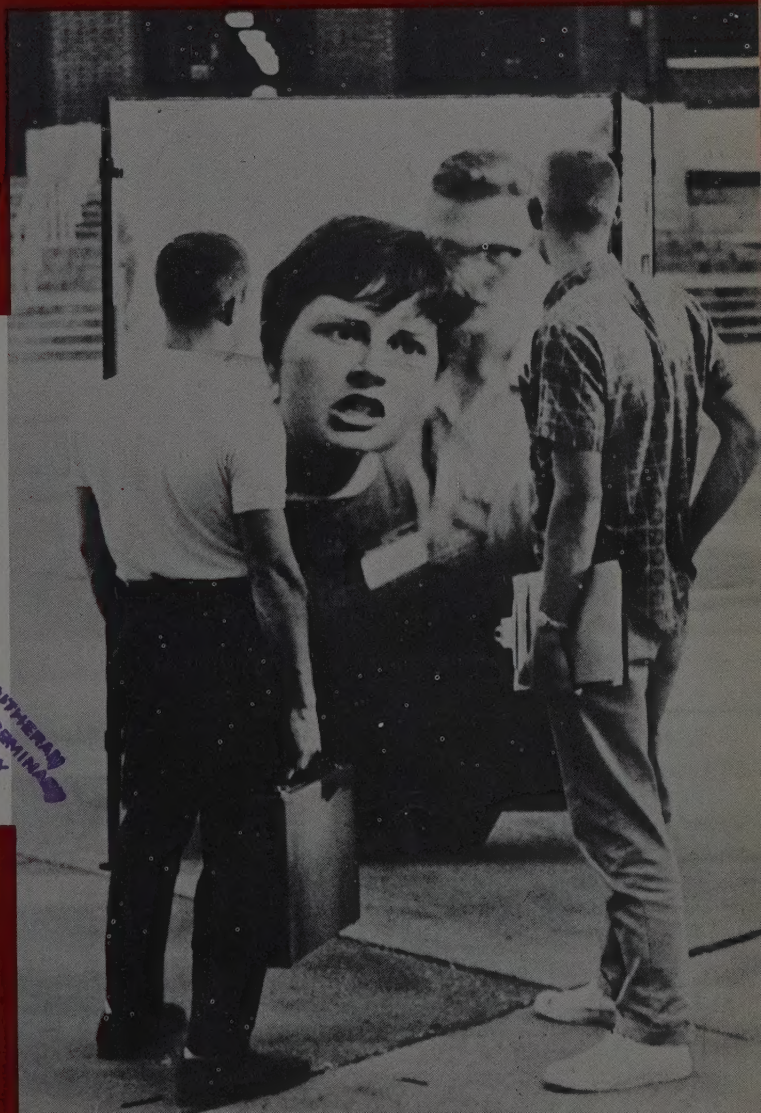

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Perspective.

THE WEDDING SERVICE was over. Everything had gone without a hitch. Now we were engaged in the routine and tiresome period of picture taking. While the amateur photographers were snapping pictures from all angles, my attention was drawn to one woman, who seemed to be the official photographer for the wedding.

SHE PLACED the bride and groom at the foot of the chancel, focused her camera and snapped the picture. Next she added the maid of honor and the best man to the group, then the bridesmaids and ushers and finally the parents of the bride and groom.

Each time she added people to the group she would step back a few steps to widen her range in order to get them into the picture. By the time she had the whole bridal party in the picture she had mov back to the middle of the church. By ste ping back a little each time new people we added to the group and thus widening h range of vision, she was able to get the all in the picture.

PHOTOGRAPHERS, amateur and profession are sometimes annoying at wedding cer monies. But even from the photographer v can learn.

In areas where new people are comi into the congregation we can take a c from the photographer and have the humili to step back a little. This will broaden o range of vision. Then we will be able include all the new people nicely in o local picture.

—WALTER COWE

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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PUBLISHED WEEKLY by The Board of Publication of The United Lutheran Church in America at 2900 Qu Lane, Philadelphia 29, Pa. H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manag Joseph E. Knapp, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1961 by The Board of Publication of The United Lutheran Chur in America. Printed in U.S.A. Second Class Postage Paid at Philadelphia, Pa.

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THIS WEEK . . .

● THE CHURCH has for several years had its own "peace corps"—teams of young men and women who have donated vacation time for voluntary service projects at home and abroad. Pastor Merle G. Franke of the Board of American Missions staff tells about the work of one such team on *page 11.*

● CONCERN about present world tensions has moved two of our authors in this issue. Pastor Robert E. Karsten muses about the peril of nuclear war in which millions might perish. Ruth Hayward's is about children who are growing up in this uncertain world. Their articles are on *pages 14-17.*

● IMAGINATION and Christian compassion are needed in administering welfare programs, Dr. Karl Hertz writes in his second article about the church and the welfare state (*page 18*). By regarding people as individuals and by helping them become independent, we can help solve society's problems.

● MANY OF OUR READERS get *The Lutheran* on the "congregational plan," which means that someone at your church has the duty of keeping the subscription list up-to-date. If renewals are not sent in on time, you may miss some issues. The address label on your copy will tell you when your subscription expires (for example, OCT 61 means that the subscription runs out at the end of next month). Check the date, our Circulation Department suggests, and make sure that your renewal is sent in on time!

● FIFTEEN WOMEN started work this month as AIDS (Associates in Deaconess Work), giving a year's service to congregations and institutions. Their story is on *page 35.*

THE CHURCH IN THE NEWS

Lutheran total rises

Lutheran churches throughout the world gained nearly one-and-a-half million members last year, annual statistics published by the Lutheran World Federation revealed. Largest increases were in Western Europe, although younger churches in Asia and Africa also reported growth. Only major losses in membership during the year were in two lands behind the Iron Curtain — Poland and East Germany.

Total Lutheran membership in April, 1961, was 72,588,559. Two-thirds of this total was in member-churches of the Lutheran World Federation. Membership reported by LWF-affiliated bodies was 49,871,533.

Lutherans constitute the largest Protestant confession, including about one-third of all world Protestantism. Biggest Lutheran population is in Germany—nearly 40 million. Other lands with large numbers of Lutherans are the United States, Sweden, Denmark, Finland and Norway. Number of Lutherans in the U.S. and Canada had been announced in July as 8,456,863.

The new statistics were compiled by the Lutheran World Federation and listed in the latest annual LWF directory, which has been published at the federation's headquarters in Geneva, Switzerland. The 1960 gain provides a pleasant contra with the figures for the previous yea which had shown a small net loss.

Merger convention set

The last part of June, 1962, will be time of unusual interest for America Lutherans. Biggest Lutheran merger wi take place at Detroit's Cobo Hall Jun 28-July 1 as 1,000 delegates chosen b the United, Augustana, Suomi and Amer ican Evangelical Lutheran churches mee to organize formally the Lutheran Churc in America. At almost the same tim the triennial convention of The Luthera Church—Missouri Synod, second-larges U.S. Lutheran body, will be held at Cleve land. Observers have expressed the hop that the Missouri Synod will take som steps toward inter-Lutheran co-operatio

The four merging churches will hol their final conventions at Detroit Jun 25-27, prior to the opening of the con stituting convention of the New Luthera Church in America. At the constitutin convention there will be 760 delegate from the ULC, 190 from Augustana, 3 from the Suomi Synod and 24 from th AELC. The other 900 delegates and sta members at the closing conventions c the merging bodies will attend the merge convention as "official visitors."

Plans adopted for the merger conve tion by the Joint Commission on Lu theran Unity at its Minneapolis meetin this month include the opening Hol Communion on Thursday, June 28; a "Evening of Music" at Detroit's For Auditorium on Friday, June 29; a ban quet on Saturday evening and a servic of thanksgiving and installation of office on Sunday afternoon, July 1.

New boards meet next month

The four merging churches had sub mitted to the JCLU a list of 186 pasto

LUTHERAN LEADERS SIGN MERGER PAPERS
Officers of four churches act during Minneapolis meeting*

and laymen to serve as members of the eight elective boards of the new church. The commission approved the list and will submit it to the constituting convention for election. (United Lutheran nominees were listed in *The Lutheran*, July 26 issue.)

Meetings of the nominee boards may be held next month, the JCLU authorized, to develop plans and discuss programs. The commission instructed the nominees not to elect officers or to organize, adopt resolutions or select staff. Chief staff officers of all boards, commissions and auxiliaries will be chosen by the JCLU between Jan. 1 and April 1, 1962, subject to approval by the constituting convention.

**Seated are Presidents Franklin Clark Fry (ULCA), Malvin H. Lundeen (Augustana), Anders E. Farstrup (AELC) and Raymond Wargelin (Suomi). Standing are Secretaries George F. Harkins (ULCA), D. Verner Swanson (Aug.), W. R. Garred (AELC) and Philip A. R. Antilla (Suomi).*

Organization procedures for the 31 synods of the new church will be discussed at seminars during the constituting convention. A tentative schedule of dates for the organizing conventions of the synods was adopted by the JCLU. They will take place between Aug. 28 and Oct. 9, 1962. Also scheduled were the constituting conventions for the new church's three official auxiliaries. Lutheran Church Women will meet July 29-Aug. 1, 1962, at Minneapolis; Lutheran Church Men Aug. 23-25 at Lutheridge, Arden, North Carolina; and the youth auxiliary (Luther League) Aug. 20-26 at San Francisco.

Women called to social action

To bind up wounds of people hurt in the struggle of life is necessary, Dr. Cynthia Clark Wedel told the convention of the United Lutheran Church Women at Chicago this month, "but it is much more important to attack some of the basic causes of broken homes, poverty and juvenile delinquency." Mrs. Wedel is a vice president of the National Council

of Churches and former president of United Church Women.

"One can feed a hungry child without making anyone angry," Mrs. Wedel continued. "But when we begin to look into why he is hungry we may very well step on a good many toes." To attack the causes of slums, discrimination and inadequate welfare policies may require political action, and "the words controversy and politics frighten many Christians," she said.

Following God's will is more important than being "popular," Dr. Wedel urged. "Christian women in America have the education, the organizational know-how and the political power to do anything they really want to do," she asserted.

Mission changes approved

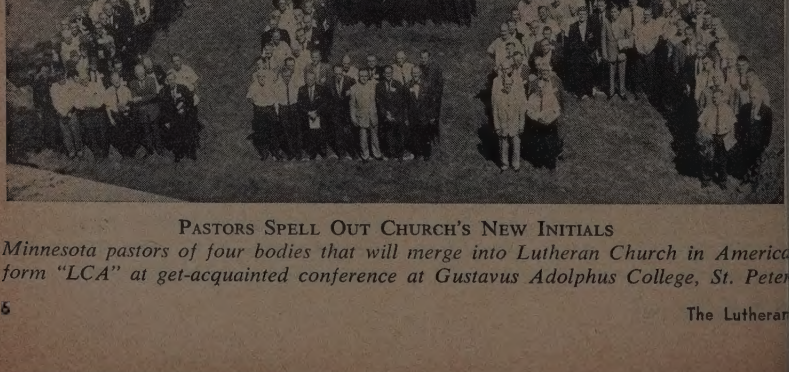
There's "great joy and satisfaction" in recent developments on foreign fields as "national workers have assumed leadership in education, medicine and administration," Mrs. Roy L. Winters of Spring City, Pa., told the ULCW. "The fruits of the labors of missionary pastors, teachers, doctors and nurses" are revealed in the consecrated service of native men and women who have taken over in mission lands, she said.

Because of the merger planned next year with the women's organizations of the three other church bodies which will help make up the new Lutheran Church in America, the ULCW delegates voted to retain in office the present leaders. Continuing until the merger convention will be Mrs. Winters as president; Mrs. William S. Chandler of Appleton, Wisconsin, vice president; Mrs. C. W. Fagerlin of Tacoma, Washington, recording secretary; Mrs. A. W. Lotz, Kitchener, Ont., Canada, statistical secretary; and Mrs. M. F. Rheingans, Brookfield, Wisconsin, treasurer.

The convention set a record budget of $1,250,000 for 1962. It reported 184,000 members in 3,858 local organizations.

Women's role appraised

Women can no longer fulfill all their social responsibilities "in the narrow climate of family life," Pope John XXIII declared in a message to Roman Catholic women's organizations.



PASTORS SPELL OUT CHURCH'S NEW INITIALS

Minnesota pastors of four bodies that will merge into Lutheran Church in America form "LCA" at get-acquainted conference at Gustavus Adolphus College, St. Peter

The "technical and social revolution of the past 50 years has drawn womanhood from its domestic walls and put it in direct touch with public life," the Pontiff declared. "Woman, no less than man, is necessary for the progress of society, particularly in fields demanding tact, delicacy and maternal intuition." He added that a woman's main job is as a wife and mother and that women should not compete with men but find their outlets in "special duties."

In a Labor Day speech, U.S. Secretary of Labor Arthur Goldberg said that society could no longer accept the concept that woman's place is in the home. "Women should be able to make a choice," he said. In Boston, the Rev. Edward L. Murphy, a Jesuit priest, took issue with the Secretary's "wild ideas." He said they ignored "the primacy of the spiritual in woman's nature and the need of ordered marriage and family life in this nation."

Negro leaders oppose rides

Presidents of the two largest Negro church groups spoke out strongly this month against "freedom rides" as a technique for hastening racial integration in the South.

Dr. J. H. Jackson of Chicago, who was re-elected president of the five-million-member National Baptist Convention after a riotous convention at Kansas City in which one Negro clergyman lost his life, blamed Negro integration leaders for the strife. "They want somebody else to solve their problem. They want the government to do it," he declared. "We all want our rights, but we must assume responsibility. Negroes have got to learn that there is something else in this country besides civil rights."

Criticizing the freedom rides in which Dr. Martin Luther King had been one of the leaders, Dr. Jackson asked, "What do you produce when you are in jail?"

In San Francisco, Dr. C. D. Pettaway, president of the National Baptist Convention of America, second-largest Negro church body, said "there is a better way" to integration than through freedom rides. "I want all the freedom to which a law-abiding citizen is entitled," he said, "and that includes freedom to ride on a bus if I have the money, but I wouldn't go to jail just for a ride." He said followers of Jesus should not be "provocative or incite."

Episcopalians in jail

Hundreds of freedom riders—mostly white—had frequented Negro restaurants and waiting rooms at bus terminals in Southern cities in an effort to break racial barriers. In Alabama, some violence had erupted. In Jackson, Mississippi, more than 300 had been jailed.

This month, fifteen Episcopal ministers on a "prayer pilgrimage" through the South joined the throng in Jackson's jail on charges of "breach of peace" when they refused to obey police orders to "move on" from a bus terminal waiting room. They were part of a group of 27 members of the Episcopal Society for Cultural and Racial Unity, whose bus trip through the South was designed to call attention to racial segregation at some of the church's schools and colleges. Among those held by Jackson police was the Rev. Robert L. Pierson of Evanston, Illinois, son-in-law of Gov. Nelson Rockefeller of New York.

Alabama's Episcopal Bishop Charles C. J. Carpenter had refused to meet with the group, saying that he was "not at all in sympathy with the methods and procedure being followed." He charged the group with causing "irritation and disharmony, while we are trying to follow

procedures of mediation and understanding. If you come here purposely to break laws you can expect no help from us, as we believe the best approach to today's situation is through lawful and orderly processes."

Missouri Synod drops bars

The Southern District of the Lutheran Church — Missouri Synod last month voted to accept into full membership the Negro pastors and congregations in the district. There are 55 Negro congregations in the district, which includes Alabama, Mississippi, Louisiana and a part of Florida. The congregations had formerly been under the supervision of the Synodical Conference and had not been members of any synod or district. Several years ago the conference adopted a resolution suggesting that Negro mission work be taken over by the Missouri Synod district in which the program was operating.

Membership in the Negro congregations was reported to be 8,531. The resolution adopted suggested that Negro pastors apply at once for admission and that the congregations submit copies of their constitutions. When the constitution is approved, the congregation would become eligible for membership.

Senate shelves school aid

There won't be any argument in Congress next year—an election year—about using government funds for aiding parochial schools. Both the Senate and House this month passed compromise two-year extensions of the National Defense Education Act. Dying in committee was the administration's school aid proposal, which had run into trouble when Roman Catholics insisted that parochial schools should have benefits equal to those given public schools.

The measure approved by Congre permits loans to public and priva schools for equipment to teach scienc mathematics and foreign languages. B cause of high interest rates, few schoo had taken advantage of the loans. It als provides subsidies for teacher-training subjects considered essential for defens

Hope for passage of any of the co troversial school bills had been abandone by Congressional leaders after the rel gious issue had become so tense. Re Roman Pucinski (D.-Ill.), a leader the fight to include Roman Cathol schools under government aid, said th extension of the defense education a was "brazen discrimination against teacl ers in private schools." The lawmak accepted the extension, however, as th only legislation possible at present.

Castro deports priests

Regime of Cuba's Fidel Castro ha taken various actions to cut down th influence of the island's Roman Cathol hierarchy. With no political oppositio permitted, the Roman Catholic Churc had become the only major organizatio

Catholics Honor Lutheran Film

Third honor from a Roman Catholic organization was received by the Lutheran-produced film *Question 7* this month. The feature-length movie which deals with the pressures against the Christian churches in East Germany was cited for excellence by the Catholic Film Institute of England. The citation was given in London by the Rev. Agnemellus Andrew and accepted by Dr. Henry Endress, chairman of the Lutheran Film Associates production committee.

Previous honors for the film had come from the International Catholic Film Office in Germany and the U.S. National Legion of Decency.

not controlled by the Communist-oriented government.

Latest crackdown came on Sept. 10. Government officials had ordered that an annual religious procession be held before 9 A.M., rather than in the afternoon as had been customary. Bishop Edward Boza Masvidal of Havana cancelled the procession, but in the afternoon crowds surrounded the Church of Our Lady of Charity and filled adjacent streets. When marchers surged toward the presidential palace, troops fired into the air and later into the crowd. One young man was killed.

As a result of the demonstration, the Cuban Interior Ministry issued a statement accusing priests of plotting to overthrow Premier Castro and of acting as spies for the U.S. The statement charged that Roman Catholic groups were smuggling arms and ammunition into Cuba for a campaign of terror and sabotage. "Churches and convents are being used to hide fugitives from revolutionary justice, to hold conspirational meetings and even to hide dynamite," the government statement charged.

Castro propaganda was turned on full-strength to brand the demonstration a "clerical-Falangist provocation." After a week of softening-up processes, the Cuban police moved swiftly and secretly, seizing Bishop Boza and about 150 priests —about half of Cuba's Roman Catholic clergy. They were put aboard a liner in Havana harbor and exiled to Spain.

Refugee aid provided

More than 100,000 Spanish-speaking people, many of them recently arrived Cuban refugees, have created a sort of displaced-persons-camp atmosphere in the area around Miami, Florida, relief leaders reported. Roman Catholics have been able to provide spiritual leadership

AID TO CUBAN EXILES
Miami relief official, Dr. A. R. Stevenson, outlines help for Cuban mother and child

for many through the services of priests and nuns who fled from Cuba and set up a Spanish center at Miami's Gesu Church.

Protestant groups have co-operated through Church World Service relief agency of the National Council of Churches, to provide material aid and to help newcomers find employment. Working as the Protestant Latin American Emergency Committee are representatives of fifteen denominations. Congregations have established Spanish Sunday schools and many are holding services in Spanish.

And so forth

"Christ Today" will be the general theme of the Lutheran World Federation's fourth assembly to be held at Helsinki, Finland, July 30-Aug. 11, 1963.

German seamen's missions served more than 205,000 seamen in 1960, the Evangelical Church in Germany reported. The mission has a staff of 66 pastors and missionaries, conducts 60 homes and stations around the world.

washington

NEW GERMAN SITUATION

WITH AN iron curtain cemented across street crossings between the east and west sectors of Berlin, perhaps there is nothing left to be negotiated between Washington and Moscow. Russians have what they want—an end of the stampede of East German refugees to the west.

If they can make this solution stick, they will complete their task of making East Germany passive to Red indoctrination. A few fanatics may still insist on giving the wrong answer to *Question 7*, but not many.

With Germany split into two countries for as many years as anybody can see ahead, the western nations can take their time about acknowledging that a Red-controlled East German government actually exists. Letting western planes fly into West Berlin will no longer be important so long as West Berlin is a mere pocket of nonconformity cut off from effective relations with East Germany.

ONLY explosive question left is whether whatever government is in control of West Germany after Adenauer may pledge some sort of neutrality in the cold war as the price of reunion with the East Germans. That would be as risky for the Russians as for the western allies. But it isn't a question that Washington can answer.

General John McCloy who went to Berlin this month to take charge of the situation on behalf of President Kennedy was said to claim that he would have used U.S. tanks to break down the barriers the Russians built across the Berlin streets. He may find that the time for such drastic action has passed. And probably most west Europeans, and Americans too, will be quietly satisfied if such action is not taken.

Defeats in the cold war aren't too ha for Americans to take if they slip u quietly and aren't widely publicize Americans are coldly aware that w over Berlin would move rapidly towa H-bomb destruction, and would glad settle for some milder resolution of wor tensions.

WITH THE Berlin problem solved a cording to Russian specifications, and clear line drawn across Europe to ma the outcome of the cold war, the U. and Russia may find that the United N tions Assembly beginning this month New York City is an opportunity for ta about disarmament. Such talk would b mostly intended to impress newspap readers around the world, but might a low both sides in the cold war to let t a bit of escalation of their high-cost mi tary preparations.

The cold war would settle down what it is essentially—a very long-ter competition of two ways of life as which can prove itself the more effecti in meeting basic human needs around th world. The problem for Americans the becomes not whether we can land me on the moon ahead of the Russians b whether we can demonstrate the vigor economic and political freedom in satisf ing the needs of all our people, and aiding the underdeveloped nations establishing a similar pattern.

There may never be a "peace treaty marking the end of World War II, chief because "peace" is an elusive goal f distant over the horizon as long as tw rival ways of life are going to be in tens competition for an indefinite period.

G. E. R.

". . . They knew why they came here and they accomplished that for which they came . . . ."

Youth Strategists in Action

By Merle G. Franke

While Washington may have launched the idea of the Peace Corps on an international scale, it has been in practice in the United Lutheran Church for at least three years.

In the middle of August 12 young people (average age 20.5 years) completed eight weeks of intensive service to 12 "cross-section" mission congregations under support of the Board of American Missions. Working in three teams, they served without pay in three widely separated sections of the country —East Coast, Midwest, and West Coast.

Each team was assigned for two-week periods to four congregations chosen by the staff of the BAM. It was no eight-week vacation. I interviewed the youth missioners in August, and found that what they did in eight weeks would have taxed the stamina of a seasoned full-time church worker. They often worked ten hours per day and six-and-a-half days per week.

The project is the result of co-operative arrangements between the Luther League of America, the United Lutheran Church Women, and the BAM. The program was initiated in 1959 on an experimental basis, refined in 1960, and expanded in 1961. The Luther League elected and trained the candidates, the ULCW provided funds, and the BAM

chose the congregations to be served. Supervision was provided through staff members of both the Luther League and the BAM.

The result, as one youth missioner put it, was "the chance for young people to demonstrate that they can make a significant contribution to the work of the church in an area where young people often are not used."

That area was primarily evangelism, although each team had at least one assignment in which they gave major attention to the vacation church school. Pastors were notified well in advance that a youth missioner had been assigned to their congregation.

HOSPITALITY AWAY FROM HOME: Janet Wise and Mary Mauney at buffet supper for youth missioners and host League in Fresno, Cal.

When the missioners arrived they found an abundance of work waiting. But in several cases pastors had to assign additional work to keep with the pace set by the workers. It was "real work—no loafing," one missioner said when it was all over.

One team held the attention of Le guers for a whole afternoon-evening se sion which included presentation of skit, small group discussion, supper, panel discussion and a closing devotio It went under the title of "Gab-Lab" ar was highly successful.

ANOTHER TEAM, whose chief assig ment was evangelism surveying in the pa ish, completed 4,700 survey calls in tw weeks. (One girl on this team replace seven "heel-taps" and two soles on h shoes during the summer.) Anoth team discovered more than 1,000 u churched adults within a one-mile radiu of the church.

In nearly every case youth missione left the parish thick files of names r cording unchurched people they had di covered in the community. But surve ing wasn't all they accomplished. Tean called on hundreds of prospective mem bers. They assisted in conducting vaca tion church school. They counseled wit local Luther Leaguers, participated conducting a special youth-sponsore worship service.

Pastors were unanimous in their prais "Invaluable service—a good witness t the entire community," one said.

"We were prepared for four som what immature teenagers. We got fou young adults of exceptional maturity an Christian insight," another one reporte Said another, "They knew why the came here—and they accomplished tha for which they came." Most pasto stressed that youth missioners made th community aware of the church's con cern for all the people, and many de scribed the young people as the church' own "peace corps."

CONGREGATIONS often expressed th feeling that now more than ever the felt themselves part of a unified church

that they didn't stand alone. One lady said, "I'm more than ever proud to be a Lutheran, after having those young folks in our community."

The youth missioners themselves provided their own evaluation of the summer of service. Without exception they thanked the church for the opportunity to serve.

"I began to realize what the church is, and how widespread it is. I also began to get a glimpse of what the mission of the church is," one missioner said. And another one added: "It felt good to get out and *do* something instead of merely talking about what ought to be done."

A college graduate who will begin teaching school this fall said, "I've learned this summer to take a personal interest in people of all kinds—not just the middle-class folks I've been brought up with."

The missioners discussed at great length their experiences in meeting Negroes, Mexicans and Puerto Ricans and inviting them to Lutheran services.

"I'm preparing for the ministry," one young man said, "and, believe me, this experience has given me a new insight into what the church ought to be doing to serve all people."

DISCUSSING LEAGUE AFFAIRS: Janet Wise, Mary Mauney, Roy Baumgart and Henry McKay answer questions from Fresno Luther Leaguers

If the church as a whole is to benefit from the experience of these youth missioners, it would do well to listen to their plea: "Give young people a chance to do something responsible and urgent for the church—something more than baby-sitting or washing cars. All of us this summer saw once again the challenge which confronts the church to reach out to people whose lives are plagued by meaninglessness and indifference to God."

Left: Don Henry of Good Shepherd League in Fresno, Calif., welcomes Mary Mauney and Roy Baumgart for "Gab-Lab" session

The Importance of Unimportance

By Robert E. Karsten

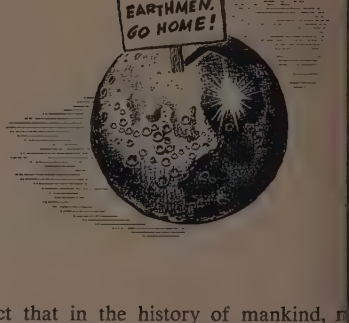
One of the chilling things about living in the nuclear age is the way in which our values change. For example, it once was that many of us took a certain pride in living within or near a large city. Residential proximity to a center of commerce and culture afforded us a sort of derivative pat on the ego. We lived near it, we were part of it.

The availability of a symphony, a theater or a major sport was delight enough. Their use was optional; what we wanted was the choice. The more air lines the better the town. This was the American equation. It was enough.

But values have changed. Now, the major ingredient of civic pride in the midwestern metropolis of my dream is —unimportance! On the stationery of everyone from the mayor to the executive secretary of the Chamber of Commerce, on the road signs for hundreds of miles in all directions, and over the entrance to the municipal auditorium there is emblazoned our proud motto: Nuclearia— *"Where There's Nothing Worth Bombing."*

We live in a dangerous world. He who ignores this is, I think, foolish. He should ponder the estimated casualty figures for the continental United States in a nuclear war. Half of us, about— seventy million, conservatively.

He should glance again at a picture of Hiroshima. He should keep up with the news. And then, he should ponder the



fact that in the history of mankind, n major weapons development has ev gone unused.

He who denies the danger is wors To be sure, there is room for optimism but optimism is different from ignoranc An all-out atomic war may, as may hav been suggested, be unthinkable, but it not impossible.

The absence of war is not the pre ence of peace. The postponement nuclear war is not the guarantee of su vival, and survival is the issue. To den the danger is to assert the peace.

To assert the peace is to be false, to come under the condemnation of th prophet, who, long ago, poured scor upon those who cried peace, when ther was no peace.

The President of the United State may, in our time, be called upon to de cide whether to push the button. Th is a fact. He has asked our prayer

THREE DAY

and he shall have them. If the day comes, may God help him.

Meanwhile, some will ask if there is a Christian answer to his problem. They will wonder if the moral question can be solved with a yes or a no. They will want to know what is right.

They shall have no answer, for there is none.

There is, or so I am persuaded, a national answer, but there is no Christian answer. In Britian the thoroughgoing disarmers represented by Bertrand Russell and others, have a slogan. "Better Red than Dead," they say.

Perhaps their attitude stems from deep moral convictions, perhaps from a subtle insularity which is painfully aware of the humiliating decline of British power.

In either event, I'd have it the other way—better dead than red. My answer would be, yes, we'd be better off dead. My answer is that of an American.

THERE IS NO CHRISTIAN answer to the question of nuclear war. This is not because God is disinterested, it is because he is God. His power and his love are not dependent upon the present state of human culture. Kill 70,000,000 of us and more, and God will still be God. Man will not change that.

He who is the Way, the Truth and the Life did not become that because we were in danger of radioactive broiling, but because he considered us worth saving for eternal life.

An all-out nuclear war would take a few hours, maybe a day, maybe two. It used to be that when wars began, Christian people would pray God to make it short.

The chilling change in values thrust upon us by the nuclear age is the form of our prayer, unuttered but felt: O God, if we must have a war, please, make it a long one.

Give 'em a chance to grow

BY RUTH HAYWARD

IT WAS TIME for his vitamins, Vivian Wilson thought with sudden alarm. She called out to him, but Jimmy was building a club house with the other boys just back of their yard and didn't hear.

"Jimmy," she called, irritation creeping up in her voice. Why didn't he listen?

She stormed out of the kitchen, a tumbler of orange juice in one hand, the pills in the other: "Jimmy!"

She almost fell over Reba Brown who had heard the commotion and came out from her kitchen to check. "What's the matter?" Reba asked.

"This son of mine," Vivian sighed. "He's deaf, or something."

"He isn't deaf," Reba smiled. "Perhaps he doesn't want the others to hear."

Vivian shrugged and stormed off in the direction of the boys.

"Hold it, Viv," Reba said stepping into her path. "Let me talk to you first."

"No time," Vivian said, "he's got to have his pills and . . ."

She looked up in alarm as she saw her son swing a hammer in the general direction of a nail. "Jimmy," she screamed, "no!"

Reba Brown grabbed her arms and

pulled her away. "Come in and have cup of tea," she said firmly.

VIVIAN FOUND HERSELF in Reba kitchen, a cup of tea before her, witho quite realizing how she had gotten the "Jimmy . . . ," she muttered, "I'm worried. He's the smallest seven-year-o out there."

"Jimmy will be all right," said Rel Brown. "I know."

"How can you know," Vivian sai "You got two husky boys, and gran children on the way. No, I've got to s a specialist about Jimmy. He just isn right."

"You can see me," Reba suggest pleasantly. "I'm a specialist on how stunt a child's growth."

Vivian looked up. "You're not su gesting I'm stunting my child's growt are you? My whole life is Jimmy."

"Perhaps that's part of the problem Reba said. "We don't own a child. It loaned to us."

Vivian pushed the tea cup back an said. "Sounds like communism to me

Reba smiled. "I'm a staunch support of family democracy."

SHE GOT UP and went to the livin room. "This is Bob, my oldest," she sai as she returned with the photograph of tall, muscular young man in his twentie "This is the way he looks. And now tak a look at this."

She produced the faded snapshot of small, frail, sad-looking little boy. "Th was Bob when he was the age of you Jimmy."

"You're kidding me," Vivian said.

"I'm not. Bob got more vitamins, spe cial diets, medical check-ups and parenta attention than any boy on the block But that's the way he looked. The something happened."

"You found a new doctor?"

"No," said Reba, "I broke my hip."

"You . . . what?"

"Bob was climbing a tree. I didn't want him to get up so I rushed out to stop him, slipped and fell.

"Bob got down from the tree in a flash and darted over to the neighbor, 500 feet down the street, like a relay runner trying out for the Olympics. It was the first time I discovered how fast he could run."

REBA LOOKED AGAIN at the faded snapshot of the child. "My husband couldn't get off, I was flat on my back and Bob had nothing to do. We had to send him to a camp. Of course I thought it would all but kill him. He was so delicate, and who would look after him?"

"Camps are pretty reliable these days," Vivian said.

"Sure they are," Reba agreed, "but Bob didn't need somebody to look after him. He needed to be given freedom to look after himself. When he came home he was inches taller, heavier, and full of self-confidence. He was a totally different boy."

"You must have been thrilled."

Reba smiled and shook her head. "I was horrified," she said. "After all, I was the expert. I knew what my child needed. How could he dare grow up and away from me?"

There were some scenes, she said, as Bob was trying to defend his short-lived independence, but eventually he gave up and things went back to normal—more pills. A curtain descended between mother and son. He would not confide in her anymore, and if he had memories of the summer camp he would not talk about it.

THIS WAS WHEN Reba decided to wake up. She realized that somehow the ties had been broken, and new ones had to be established. Since the break had occurred while Bob was in camp she got in touch with the camp counselor. He showed her how Bob looked to him—not a frail child but a normal, ambitious boy whose most severe handicap was not failing health but an overprotective mother.

"He gave me a list he had once compiled," Reba said, handing Vivian a piece of paper. On it were *"Ten ways of how to stunt a child's growth."* They went like this:

1. Give your child no responsibility;
2. Worry aloud about his safety and health;
3. Baby him before his contemporaries;
4. Discourage him from going after things hard to accomplish;
5. Be too busy to listen to his problems and ideas;
6. Shield him from family problems;
7. Give him all he wants, but don't let him earn it;
8. Don't help him make new friends;
9. Don't give him privacy;
10. Send him to church; don't go with him.

VIVIAN READ the list slowly, then looked out of the window. Jimmy was still at it, with hammer and nails. She still had the pills in her hand.

"It's late anyway, now, to give him his vitamins," she said softly.

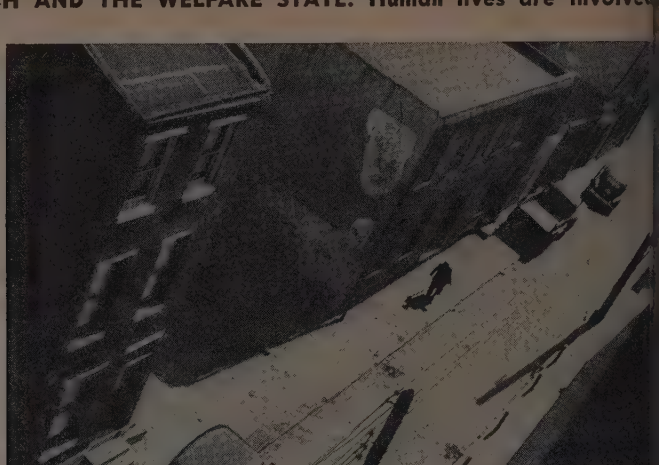
Reba nodded. "That's right. It's late."

They looked at each other.

"But you may take the list along," Reba said. "My boys are grown up. I don't need it anymore."

Vivian smiled. "Thanks," she said. "Mind if I leave a few pills in exchange?"

Reba shrugged. "Leave 'em," she said. "One never knows. I might have use for them, at my age . . ."



Treat Persons as Persons

By Karl H. Hertz

One hundred years ago it was a crime to be poor. Today our views have changed . . . within limits. It's no longer a crime to be poor but many Americans, especially Protestant Americans, seem to feel that "good people don't get on relief."

We have a great many welfare programs under local, county, state and federal administration, but there's much overlapping authority, and most departments operate with overworked and undertrained staffs to do as much as they can, which, as I pointed out last week ("What's wrong with our relief programs?"), isn't nearly enough.

What is at stake in all of these programs is simply to decide whether we want to treat people as people, whether we really desire to restore the demoralize and pauperized to a sense of self-respec

This insight is not new. In fact, it essentially Luther's.* This is the aim o our inner mission institutions in th church when they're at their best.

Opponents of "welfare statism" charg that when the state gets involved deepl in the business of helping the unfor tunate and the poor it tends to trea people as things, numbers or client helps to make them dependent and de personalized. This danger is real.

But we're already guilty as charge with regard to the "hard core families, the chronically poor. The answer is no

** see Karl Holl, "The Cultural Sig nificance of the Reformation"*

to try to roll back history, any more than the answer is necessarily more relief policies of the kind we now have in some communities. The answer will come when we recognize that the poor, the handicapped, the unfortunate, yes, and the immoral too, are people, and must be treated as people.

This means, for the time being, more social workers, lower case loads, and consequently higher appropriations. It may be cheaper to treat a fever with aspirin, but if you've got pneumonia, such economy can be fatal. But more money won't help unless we also insist on imaginative, creative, responsible new approaches to the problem. It can be done—if we want to do it.

THE BASIC QUESTION, it seems to me, is whether we want to use the resources we have to help set people on their feet—to help the poor, the mentally ill, the sick, or to plan for old age—or whether we are satisfied to continue along the present course and to waste human lives.

Continuing present programs means that in many communities limited resources, inadequate administrative arrangements, and overburdened case workers will insure the perpetuation of families and individuals on relief, will contribute to pauperization, to the degradation of human beings, to "dependency."

Especially in the hard-core cases giving half a loaf is often worse than giving none, just as building half a house to save money is ridiculous economy. The state of public welfare in many communities is a testimony to the state of our minds and hearts—and not a flattering one. If we really mean to help these people become independent, let's do the job right.

We have the same kind of problem in the field of care for the mentally ill. This is not because bad people, political hacks, or "bureaucratic bunglers" are running the programs, but because the old-fashioned mass custodial asylum is better designed to aggravate illness than to cure it.

Given adequate staff and adequate resources, medical science can help the mentally ill. Ohioans need only compare the new receiving hospitals with the obsolete but still functioning and overcrowded state hospitals to see the difference.

In the old-fashioned custodial institution, deterioration was the most probable outcome for most patients. In the modern receiving hospitals, the majority of patients, most of whom come voluntarily, can hope to be discharged within three months.

Looking at dollars and cents, we must also ask how much we save through our concern to help only people in the most obvious need. In Springfield, Ohio, the director of City Hospital expects to write off $40,000 in unpaid accounts which the County Department of Public Welfare will not honor. The taxpayer is only kidding himself if he thinks he has saved this money. He pays it, one way or another. Or shall hospitals refuse patients who can't pay?

MUCH OF WHAT needs doing requires action by public agencies. It could be done by local, state or federal initiative. Some of it may be done through private agencies. But if it is to be done privately, let's see to it that it is done—not just talk about private responsibility.

I would like to see some of the passionate advocates of private responsibility give a little stronger monetary demonstration of their compassion. In brief, in the crude language of the West, to put up or shut up.

You and I may differ on the means by which some of these problems should be solved. That is perfectly normal and

proper. This is why we have political parties.

But we ought not differ on the fact that the problems need solving. I am more concerned with seeing that something is done than I am with who does it. Human lives are involved.

I am sick, tired, and disgusted with the pious pretenders whose only contributions to solving welfare problems is sanctified obstructionism in the name of self-righteous individualism. These people have not yet comprehended the real meaning of the Reformation's concern for the individual as a responsible person before God.

THE LONG-RUN SOLUTION to many, not all, of these problems is meaningful employment. If it is "welfare statism" to wish for a high rate of employment, for stable employment at decent wages, then I am a "welfare stater."

I have not yet found a single responsible labor leader or welfare worker (I know a goodly number of both) who is against setting the poor at work. But unimaginative "made work," with no future to it, with the lowest pay scale, as a penalty for being out of work, is in my judgment not much different from penal servitude.

Intelligent public works projects paying the "going wages" of the community will, I suspect, never lack for men willing to accept jobs. The problem here will be lack of the necessary skill. Job retraining may thus be a more constructive and responsible answer than "made work."

THE CHRISTIAN ANSWER to "welfare statism" is not sullen denial of human needs. Nor is it the Utopian notion that everything will be done by the charitable gifts of the more fortunate, without taxes.

The Christian concern is for imaginative, responsible ways of returning the unfortunate to full membership in the community. If we can treat people as people—sick people, indeed, and often socially and morally broken—and not as "chisellers, crooks, and good-for-nothings," we can counter the real danger in "welfare statism," the degradation and dehumanization of man.

This does not require fewer welfare programs. It need not require more programs. It does mean better, more imaginative and constructive programs.

We shall not always succeed. Some problems are of a kind we have little hope of solving fully.

BUT WE CAN do more, and work harder. The organized church has responsibilities both to its members and the community. Among them is that of reminding people that contributing to church-sponsored welfare programs, good as they may be, is only the beginning of their duties, not the full substance.

Christians, responsible for the total community, must constantly work for more adequate public welfare programs. In encouraging its members to participate actively in the local community, the church will avoid the temptation of seeing private and public welfare as competitors. And it will insist that all programs aim at maintaining or restoring the self-respect of those to be helped. From this radical perspective, the church will both criticize and encourage all welfare activity.

After all, each person—even the irresponsible, morally indifferent unmarried mother—is a person, included in God's plan of salvation, still redeemable, one who ought to be restored to full, responsible personhood. Here each of us is called upon for responsible action.

By MYRTLE SHAY

TEMPEST ON THE SEA

A firm faith can help you ride out the storms of life

WERE YOU EVER in a tempest on the sea? If so, you probably will never forget the feeling of utter helplessness that possessed you. It seemed that the ship would surely flounder any moment. In your imagination, you could already feel the cold dark water sucking you down into its depths.

No doubt, that is the way the disciples felt that dark night when a storm raged about them on the sea while Jesus slept. For after a while, they called him, saying, "Lord, save us; we perish. Then, he arose and rebuked the winds and the sea, and there was a great calm."

WHEN TEMPESTS rage about us on the sea of life, we too may call the Master from His sleep and He will promptly calm the storm for us. But at such times, we are likely to forget that He is with us, waiting to be called. I well remember a time in my own life when it seemed that my little bark was about to go down, and I remember the overwhelming feeling of futility that I experienced.

I was a young widow at the time, working as a secretary in a large office. I had been on the job only a few months and had been working exceptionally hard trying to master the routine. Then one morning a new girl was brought into my department and I was requested to teach her the work. My first reaction was resentment. For some reason they were going to let me go, although I was sure my work had been satisfactory. Being a Christian, I tried to follow the path I knew was right. If they wanted the other girl, I would do what I could to

train her. It was a tough assignment, as the new employee was extremely arrogant. Later, I learned that she was the manager's niece and was "throwing her weight around." I did my best to teach her, but deep in my heart was a gnawing resentment against the injustice I felt was being done me.

REACHING my room that night, I was on the verge of tears. Where could I find another job? Work was scarce in the town where I lived and I was deeply in debt. The thought of being alone and out of work filled me with panic.

I turned on the radio, thinking some music might cheer me. Instead of music, a man's voice came over the air, telling a story of a storm at sea. A chaplain was returning from overseas after the First World War. Half-way across the ocean, they encountered a terrible storm, but the crew remained calm. After the storm had subsided, the chaplain went below to talk with the men working there.

"Did you know we have been having a terrible storm?" he asked one.

"Oh, yes," the men replied.

"Well, weren't you afraid?" the chaplain persisted.

The man looked at him in surprise. "Why, no," he said, and then added, "You see, I know the pilot, so I just kept on shoveling coal."

"You see, I know the pilot, so I just kept on shoveling coal!" The words rang in my ears and echoed in my heart. They were just what I needed to remind me that I too knew the Pilot in charge of my affairs—a pilot capable of bringing me safely through any tempest life could hurl at me. How foolish I had been to doubt. All I had to do was to keep on shoveling coal—doing my job the best I knew, and leaving the rest to God.

I WENT BACK to work the next morning free from the fears and anxieties of the previous day. I "shoveled coal" with a vengeance, going out of my way to help the girl who was going to take my place. Somewhere, another job would be waiting for me when I needed it. I wasn't afraid any more, for I knew the pilot. The thought filled me with joy.

For several weeks, things went along as usual. Then one day the manager called me into his office and told me they wouldn't need me any longer.

As I was cleaning out my desk, one of the salesmen came over to me. "My wife is in charge of the office of the T— Company," he said. "You go see her. She'll give you a job. I've been watching you, and I've noticed how patient you've been with the new girl. I've been telling my wife about you and she said to send you over. We both think you deserve a good job."

The next morning I started work on a new job that was far better than the one I had been forced to leave. How thankful I was then for the message that had come to me through the voice of a radio friend—the message reminding me that no matter how dark the hour, there is always God. When we put our trust in him as our pilot, we need never be afraid. He had turned my seeming misfortune into a blessing.

IF ONE HAS puny and inadequate conception of God, one will show himself of little faith, both in worship and in daily obedience. . . . Were we to expand our conception of God to the dimensions of St. Augustine's or Luther's God, we would be both constant in praise and steadfast in life.

—ERNEST B. KOENKER in *Worship in Word and Sacrament* (Concordia)

FIVE MAKE A FAMILY

Food and Talk

FALL IS rolling along . . . busily. Everyone is in school, and so far no problems. Dan had two days off in midweek to make up for some extra time he worked in late summer. We used one of his days to fulfill one of my fall resolutions. Remember when I resolved to write more letters, entertain the pastors of our church, sew the button on Dan's jacket? I've done *all* of them!

Dan and I wanted to have Pastor and Mrs. Ittel and Pastor and Mrs. Hanson here earlier in the summer. We never did.

"I wish we could have them some time when Pete and Sue aren't here," I said one day. "I'd like to have an adult six-some."

"THE ONLY TIME would be on a school day at lunch time," Dan said. "And I'm never home then." He was silent a moment, then, "Connie, how about having them for lunch one of the two days I'm free from the job?"

"But, Dan, you planned fishing one day, and you wanted to start painting the garage."

"I can fish from five in the morning till eleven. That's the best time, anyway. Then I'll come home, clean up, help you entertain our guests. We all like one another and we have such fun together. Why don't you start the wheels rolling? Do all the Hanson children eat lunch in school?"

"I think so. The youngest is in an all-day nursery school. I can have dinner at noon instead of at night."

I miss Karen's help. She's so competent around the house—when she wants to be. Now that she's at college, I find housework has increased though the family has decreased by one.

Anyway, by the time Dan came from fishing the day our guests were expected, I had everything under control. And a delicious meal, if I do say it myself.

"THIS IS a pleasure, Mrs. Melton," Mrs. Ittel said. "We so seldom go out for lunch, unless it is a church affair. This time of day is always rushed at our house. Pastor is often due at a meeting or has an appointment at the church office. We often eat snacks, rather than having a proper meal."

"This is fun for me, too," I said. "I'm always alone at noon. Sometimes I make a sandwich—and I'm confessing—I kick off my shoes, flop on the sofa, and watch a noontime TV program."

"I've always had our youngest home for lunch, of course," Mrs. Hanson said. "But he is enjoying nursery school so much that we decided to try him on the all-day session."

"Now you ladies have spoken," Pastor Ittel said. "May we husbands have the floor?" We laughed, and he continued. "I've seen such a change in relationship between pastors and parishioners in my years in the ministry."

He turned to his wife. "Remember when the minister used to be entertained by many families of the church? Years ago families would invite the minister for dinner or evening coffee or Sunday

supper. Pastors and congregations were friends."

"It's different now," Mrs. Ittel said. "And in one way, that makes life easier for the pastor. Not as many social demands. A pastor is considered more of a businessman and executive now. Families don't have the same closeness to him as they did to the pastor years ago."

"Perhaps it's because churches, our church, are so much larger now than they were years ago," Pastor Hanson said. "Pastors and congregations don't have the time to be together as they once were."

"And twenty years ago, social activities in small places—and our town was small twenty years ago—centered around the church," my husband said. "Now we have many other social activities and children have so many things they *must* do."

"In spite of less contact between pastor and parishioners," Pastor Hanson said, "I find I know some families of the church very well. The Meltons, for example. You've been very kind to us."

I SPOKE from the kitchen, where I had gone to refill plates. "I don't think it's that pastor and parishioners have grown *apart*. I think church members hesitate to extend social invitations to pastors because they know how busy a pastor is. He has to be a businessman nowadays, as well as a pastor. We're afraid to ask him to a family party."

"But how we enjoy it!" Mrs. Ittel said. "We've watched your family grow up, and we have seen you and Dan and your children take part in so many activities of the church."

"I'm enjoying this luncheon for another reason," Mrs. Hanson said. "Pastor Ittel and my husband see one another frequently, but usually at a church meeting. And I seldom see Mrs. Ittel except at church meetings and services. We pastors' families don't have time to get together socially. So I consider this a gala social occasion. A chance to see our friends, the Meltons and the Ittels."

"Yes. Mrs. Melton has given us a chance to talk shop, but away from the shop atmosphere," Pastor Ittel said.

"And now let's give the Meltons a chance to talk shop," Mrs. Ittel said, as she turned to me. "How does Karen like college? Is Pete getting along well this year? He's our boy! And how about Sue? Pastor tells me she is in confirmation class this year."

WITH THE DESSERT we chatted in two groups. The men talked about civic affairs and church matters and politics. And we three women talked about the Melton children, the Hanson children, the Ittel grandchildren.

"Everyone had a good time. Don't you think so?" I asked Dan after our guests had left.

"They certainly stayed on and on," Dan said. "That's a test of a good party and a compliment to the hostess."

"We're all such coffee drinkers," I said. "Keep the coffee flowing and we can talk till midnight."

"This was a good idea of yours, Connie," my husband said. "Sometimes it is pleasant to have a meal without the children. Conversation is entirely different. Where are Sue and Pete?"

"I'm here," Sue called from the refrigerator, her first stop after school. "I earned 98 in a test! See!" She waved a paper in Dan's face.

She surveyed the dining-room table with its crumpled napkins and empty coffee cups. "What's going on here?" She turned to me accusingly, "You had a party and didn't tell me!"

THE FUTURE OF THE LITURGY — CONCLUSION

I'D LIKE to think that the liturgy will come to a quick close after the meal is at an end. The *Nunc Dimittis,* the prayer, the versicles and the Benediction will follow in prompt order. Then the acolytes will take up the candles, and if the cross is also carried, it too will be borne aloft. Then the procession of acolytes, deacon and minister will retire to the sacristy. If there is a hymn it will be sung and all will kneel in prayer. The choir will leave its place quietly, in silent procession *to the nearest exit* without any sort of lock-step procession, and as they are minded to leave the people will depart one by one. That's all. The liturgy of the future comes to an end.

BUT DOES it really? As we learn more about what it means to be a community, or family of God, and that our gathering together is the visible demonstration of our unity in Christ, we will see that the service we render by singing and praying and listening and eating and drinking which we do as a group will continue in our individual activity for the rest of the week. A greater stress of this understanding will show us that worship of God is done by a group as it sings a hymn or eats a little bread and wine, but it will also show that worship of God continues even though you go your way and I go mine.

If I glorify God with my voice when I use "church words," what do I do when I use my voice with the words of the world? The language I speak is not something I can arbitrarily cut into sacred and secular. If God is worthy of my praise (that's where we get the word worship) in the words of a church book, ought not my words at every moment of my life reflect that in whatever I say he is still worthy of my thoughtful action which sets him at the center of every word I speak? If this is true of our words, it is also true of everything we do. How can a man eat a little piece of bread and drink some wine to God and then go to a table in his home or a restaurant and gorge himself on rich food? If he eats and drinks "to God" in the church, he also eats and drinks "to God" at every meal—and even at the snacks between meals.

And what of our thoughts, the great moments of solitude when we roam the whole expanse of experience, crawling into the morass of sorrow, shame, humiliation, and anger, climbing the peaks of aspiration, imagination, and ambition? If in the church we are expected to listen and think because when the Bible is read or the sermon is preached God is speaking to us, aren't we also to listen and think when other words in other settings fall upon our ears because even then too God is speaking to us?

A MAN who has knowingly and willingly determined to say that he will be one of Christ's men cannot act as if he lived in two worlds where an obedience is given to two separate and opposing leaders. If in his heart he desires to let Christ's will be his direction and not his own inclinations, motivated as they are out of selfish concern, then he has to say that he serves God all the time in all he does.

And man serving God is liturgy!

That's what the word means. It is one of the accidents of language that a word designated to mean all that man does in service of God, in time came to be applied most exclusively to what happened in the churches. It is no wonder then that man got the idea that service of God is a part-time vocation. When he went to church, to sing, to pray, to listen, to eat, to think, to drink and to give, he reasoned "I am serving God." But when he went to his work or his play, to his words, his thoughts, his deeds, he added, "Then I am serving myself and my family."

But God allows for no part-time obedience. With Him it's not a case of "now this, then that," but "either/or." Either man serves God all the way, or he does not serve him at all. And when man chooses the way of God, his entire life is his liturgy.

TO MY THINKING the most important contribution that the liturgy of the future will make to man is this idea. This means, of course, that the meanings of some of our words will change. No longer will we be able to say that worship is only that which happens in churches. Services will not be simply cultic patterns conducted in special buildings at special times according to special orders. And the word liturgy, or some yet-undiscovered substitute, will excite man to a zeal which puts his whole life, both in the church among his brothers and in every moment of his life, in willing and loving responsive action to God.

I realize that the experts will have to be concerned with the forms of what we now call worship. The red-covered book won't last forever, nor will vestments, candlesticks, altars, pews, fonts, and the like. Each generation, overlapping as it does the former, must find new ways to make timeless truths more evident and a timeless obedience more active. The musicians must compose their musical settings and hymns, their anthems and chorale preludes. The liturgiologists will have to write their prayers and arrange their patterns. Architects and draftsmen will have to sketch their plans, builders build, and artists fashion out of the crude material stuff of the earth the objects we would set up in our churches to aid us in our obedient response to God.

But more important than all these is the creative power latent in each person who dares to say: "Here I am, Lord, use me." It is not enough to neglect or omit that which a man knows will drive him away from obedience. He must also allow God to direct and guide his steps in the performance of a responsive gratitude. The forms he follows in the churches are helpful to make him remember to whom his obedience is to be directed, but they are something more. They are God's means of setting man aright even though man does nothing more than accept them. And out of these proceeds the fullness of service of his total life.

This I hope and pray will be the liturgy of the future. Born, nurtured and strengthened in the churches, and flowing out into all of life, man's liturgy will lift his grateful response to the throne of God.

—EDGAR S. BROWN, JR.

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REAL FREEDOM means to be able to lead a life for which God created man; a life in the service of love; a life in which the self is not the master.—RAGNAR BRING in *Commentary on Galatians* (Muhlenberg)

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Go west?

QUESTION: My wife is eager that we move to the Southwest. It isn't oil, cattle lands, or scenery that attracts her. One of her sisters lives there, and is constantly writing about the attractive factors in life there, and urging that we come there and occupy the other half of a house which they own—or are hoping some day to own.

It happens that I have been in the same position with a manufacturer for fifteen years. My salary has grown better over the years, and I don't see much sense in leaving a fairly good situation to take a big risk. Marjorie insists that there are plenty of opportunities in the region where her sister lives, but actually she has little information.

It is almost entirely a matter of being in the company of May and the friends she tells about in her letters. All our other relatives, on both sides, live within a hundred-mile area of our present location. The whole proposition is irrational, but I hear about it almost every day.

REPLY: It is impossible to determine how much of the total story you have given in your brief letter. If it is a fair presentation of the facts you had better remain where you are. Desirable as it may be for Marjorie to be near May, it does not represent a very persuasive argument in favor of such a radical move. Even if you had a promise of agreeable employment, with equal or better income, you would still be assuming a rather dangerous risk. An alluring word-picture or fair promises may not come near to your expectations. At least, do not make the venture without first spending some time there, getting acquainted with people, the whole layout, and all the circumstances. From where I stand it does not look attractive.

Illegitimate?

QUESTION: Carl came home excited a few days ago and reported that the boys are saying that Stewart, a classmate, was born out of wedlock, and doesn't know who his father is. Now they look down on the boy and are pushing him around as some kind of inferior. Carl is annoyed, startled, confused.

REPLY: Unmarried mothers and their offspring have in the past been subject to great injustices. The children, as well as the mothers, were labeled. The fathers, often enough, escaped without any kind of penalty. Fortunately, today a more wholesome attitude has developed. The general view is that "there are no illegitimate children, but there are illegitimate parents."

Talk the matter over with Carl calmly and casually. Explain that the boy is not to be blamed, that the circumstance is not his fault. Advise Carl to treat the boy with every kindness and consideration, and to use his influence to have the other children do the same. It would probably be of value for you to invite him to your home, and let it be known that your family rate him just as highly as though the conditions were normal. The occasion, furthermore, is most suitable for some good educational talks with Carl.

Guide to Bible Study . . .

Last in a series of studies of the Letter of James. Practical advice on living as a Christian is the epistle's basic content

By Henry H. Scherer

JAMES. *Chapter 5*

The flight of thousands upon thousands of persons from East Germany to the West, by way of Berlin, was a dramatic reminder that oppression stalks the earth today in most brutal fashion.

The fifth chapter of James gives hope to the oppressed. The *economically depressed* are described in verses 1-6. James lashes out like Amos against the rich who oppress the poor.

No call to repentance is sounded here, but a stout condemnation of greedy rich who hold back wages by fraud. In every age there are men who make money their God and who will stoop to any fraud or meanness to gain wealth.

There is always the danger that as wealth and luxury increase, physical stamina will decrease. The June *Phi Delta Kappa* magazine reports that on an accepted physical fitness test administered to school children of many lands around the world, U.S. school children fell below those of every country but one. That single exception was a backward and disease-ridden nation. Is that a fulfillment of James' prophecy that the money of the rich will "eat your flesh like fire"?

Some teachers have reported that the children in their classes are dull and flabby, because they watch TV instead of playing outdoors.

Oppressed by impatience (verses 7-11) are many who have riveted on their own bonds.

When the farmer sows his seed he knows not all of it will bear a harvest. The birds will eat some. Disease and insects will spoil part of the crop. Drought or flood, wind or hail, may cause much damage. But the farmer keeps planting year by year, and through the years his patience is rewarded with crops.

The crop must wait for the rain and the sun. The seed cannot hurry to harvest, but must be waited for in patience.

So it is with spiritual harvests. We often expect too much too soon, both from ourselves and from others. Little League baseball games should be fun for the boys who play. Yet many a parent makes it a torment, demanding perfection from their children such as big league professionals could not achieve.

It takes a big portion of patience to be a good parent, a good teacher, a good pastor. The seed which is the Word of God must be sown in young lives, in all lives. But that seed cannot bear a harvest the next week. Most of the harvest from our sowing of the Gospel will be reached at times and places beyond our ken. Someone else will have the joy of the harvest—it is our place to sow with skill and courage.

When the German army made its last frantic drive against the allied troops in World War II in what has been called "The Battle of the Bulge" one small group of American troops was surrounded. On being asked to surrender the commander replied, "Nuts!" Hanging on, the little group was soon once more a part of the victorious army that went on to overrun Germany.

Like those fighting men, we must fight on with Christ, and never let a lack of patience stop our warfare against the evil and the mediocre.

THOSE *oppressed by coarseness* are addressed in verse 12.

Two kinds of swearing might be meant by James. One is the oath in court, asking God to witness to the truth of our statements. In the day James wrote, many held that there was no need for truth in daily life if no oath was exacted.

Jesus rebuked that attitude, as does James, by saying that a simple yes or no is enough for any honest man. For the Christian, his mere word should be as dependable as the most solemn oath.

No honest man needs an oath. He is sincere. That word means, without wax. Ancient sculptors who did poor work would mix dust and wax, patching flaws in their statues with the mixture. Heat would melt the wax and betray the flaw. So a sincere man is without wax; he has no flaws to hide.

EARLY Christian martyrs were witnesses to Jesus. They would not equivocate to save their life. To burn a pinch of snuff, or pour out a cupful of wine before the statue of the Emperor would often have saved their lives. But when such an act meant worshiping the Emperor as God, it was refused, at the cost of life.

The Christian witness of simple honesty is sorely needed in our world today. Who believes an advertisement any more? Ads in newspapers, magazines, or on television are the butt of jokes of skeptics. Let our simple integrity in all our dealing be an advertisement for the wholeness that Christ brings into the lives of His own.

A second form of swearing is profanity. This is useless and cheap. To use the name of God as a swear word is like shining your shoes with the flag—it coarsens and debases something that should be precious and honored. "The Lord will not hold him guiltless that taketh His name in vain."

WE ALWAYS have in our midst those who are *oppressed by suffering* (verses 13-18).

Christianity has a long and honorable record of helping the sick. A good conscience helps maintain health. The faith and joy of the Christian help keep his body whole and well.

Suffering can bring lessons of trust and contentment. The happiest person I ever knew was a palsied woman, who could do nothing to help herself.

James tells us to pray when suffering, sing when cheerful. There is no better outlet for emotion than worship. Joy is the higher for worship, and sorrow becomes the lighter.

THE ULTIMATE, the basic, the worst bondage is felt by those *oppressed by sin* (verses 19, 20).

We are eager to win the sinner. To bring a man to know Christ for the first time, or to bring back an erring brother who has strayed from the first love he professed, is to cover the multitude of sins. Much breath and ink have been spent arguing over whether James means that the multitude of sins of the straying man are covered, or that many sins of the evangelist are covered.

The sins of both are covered, certainly. James is not teaching theology here, but observing life. To bring back a sinner is good for the heart and life of both the shepherd and the sheep.

Luther tells each of us to be a Christ to our neighbor. We do this when we taste the blessed joy of helping someone to find Christ or to walk more closely with him.

BOOKS

PRAGMATIC FAITH

Dear Mr. Brown. By Harry Emerson Fosdick. Harper. 190 pages. $3.

In eighteen letters to "Mr. Brown," a fictitious student, the octogenarian Dr. Fosdick gives us the gist of his thinking about the Christian message. He has written a wise, timely, and courageous book. To state that firmly does not imply that one agrees with every contention of the author.

Fosdick is sure that "the whole sectarian system is obsolete . . . dangerous in its effect upon the total Christian cause." He advises his correspondent to "get into some church and help to make it interdenominational."

Dr. Fosdick has come a long way since he was the leading liberal preacher in the United States. He frequently refers to the deeper understanding of Jesus which he has gained over the years. He is keenly aware of the intellectual and moral difficulties which the New Testament presents to modern man, and discusses them in such chapters as "Why not be an agnostic?" "Was Jesus an impractical idealist?" "What about the Trinity?" and others.

In some respects Fosdick tries to do for this generation what Schleiermacher did 160 years ago for his contemporaries when he published his essays on religion addressed to "the educated among its despisers." It is perhaps inevitable that Fosdick's discussion should be heavily tinged with pragmatism. When experimentalism has become the final criterion of truth, the argument that Christianity works better than the opposing philosophies will carry a great deal of weight with many readers.

Depending upon the reader's basic orientation this pragmatism is the book's greatest strength or greatest weakness. Fosdick realizes that he might fall into the category of pleader for a cause but ultimate convictions about the nature of the universe brook no neutrality.

It is the kind of book that a pastor might wish to lend to some of his intellectually mature friends who ask searching questions about the relevancy of the Christian message in the space age. CARL J. SCHINDLER

Greensburg, Pa.

PROTESTANT PRINCIPLES

This Is Protestantism. By Arthur W. Mielke. Revell. 127 pages. $2.50.

These were radio addresses the author gave at the request of the Syracuse Area Council of Churches. Though a Presbyterian, he defines Protestantism in terms which one might expect a Lutheran to use.

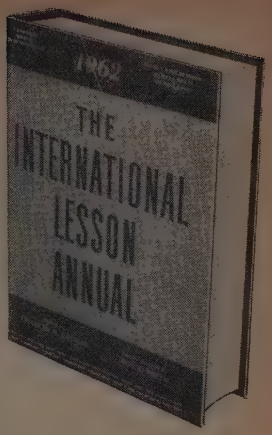
Distinctive principles of Protestantism are explained: justification by faith, the priesthood of all believers, the right of private judgment, and the sacredness of every vocation. Following these basic principles the author turns his attention to two of "the richest fruits of Protestantism": public education and political democracy. He shows how these two are the distinctive flowering of the genius of Protestantism. Today when public education is in jeopardy and when many are ignorant of the unique character and historical roots of democracy these two chapters are especially timely.

In his final chapter the author states that the multiplication of denominations in America is not an unmitigated evil. The other alternative is obligatory conformity. "Actually the proliferation of Protestant groups is a symbol of religious vitality and an expression of the basic liberty of the Protestant conscience." In all its diversity, however, he finds Protestantism bound together in a fellowship based on voluntary loyalty to Jesus Christ.

Throughout the book the author's general procedure is to explain the arguments used by Catholicism in support of its practices and doctrine. Over against this he explains the way Protestantism differs. This book is extremely easy to read and to understand. There is no theological jargon in it.

Carthage College ALTMAN K. SWIHART

The International Lesson Annual—1962



Edited by Charles M. Laymon; lesson analysis by Roy L. Smith. Comprehensive commentary on International Sunday School lessons for 1962. Gives you every wanted feature: Texts in King James and Revised Standard versions; Explanations, the special meanings in Bible passages not readily gained from the text alone; Application, what the Bible text means in terms of life today, and, new this year, a Pronunciation Guide for difficult names. 448 pages. **$2.95**

For Stimulating Lessons and Discussion

Apex Paperbound Reprints

Jeremiah *by Elmer A. Leslie.* An inspiring interpretation of the prophet, his times and his message—undergirded by a new and vigorous translation of the book of Jeremiah. 352 pages. **$2.25**

God and Men *by Herbert H. Farmer.* A dynamic approach to the distinctive Christian teaching about God and his relationship to men, answering modern questions. The substance of these chapters was delivered as Lyman Beecher Lectures at Yale. 208 pages. **$1.25**

An Ancient Mariner *by Bernard Martin.* A biography of John Newton, slave, seaman and slave trader. Later he became a Christian minister and contributed to the abolition of slavery. Abridged. 240 pages **$1.25**

Persecution in the Early Church *by Herbert Workman.* A moving account of the sufferings of the early Christians for their faith. Adheres strictly to historical truths. 160 pages. **$1**

Published by **Abingdon Press**

At your **Lutheran Bookstore**

THEOLOGIAN AND EDUCATOR

The Role of the Bible in Contemporary Christian Education. By Sara Little. John Knox Press. 190 pages. $3.50.

The book is highly technical, being directed to professionals rather than laymen. Its proper audience will find it profitable.

Dr. Little has recognized a key issue and dealt with it lucidly. For a decade or two, systematic theologians have been rethinking significant themes — revelation being prominent among them. The light from such a blaze would naturally touch the Bible. Now, as those flames die down, Christian educators are forging new curricular programs, meeting in that enterprise the numerous problems of biblical usage.

Dr. Little aims to correlate the works of the theologians and the educators. What have theologians Temple, Barth, Tillich, Brunner and H. R. Niebuhr been saying that is relevant to educational use of the Bible? And what have educational theorists Smart, Miller and Sherrill been proposing that we do in that area? Teachings are cited, compared, and contrasted.

In a final chapter, Dr. Little essays modestly to help "Toward a Point of View." If the book is not easy reading that is not because Dr. Little lacks literary facility. This is a wide-ranging survey of difficult terrain.

Gettysburg, Pa. RALPH D. HEIM

The Letters to Timothy, Titus and Philemon. By William Barclay. Westminster. 324 pages. $2.50.

Like the other volumes in the Daily Study Bible Series, this is a book to make you want to get out and do something about your Christian faith. Profound scholarship, flawless grammar, catchy phrases—all combine to make a volume well worth reading.

Barclay points out that these letters differ from Paul's other epistles in that they are private rather than public. The letters to Timothy and Titus tell how men should be have in the church. Philemon is the only *private* letter of Paul's we possess. It struck the death blow to slavery, though the institution was centuries dying.

Here are some sample quotations: "The first duty of every Christian is to be a connecting link between his fellow men and Jesus Christ." "For too many of us prayer is an exercise in complaint, when it should be an exercise in thanksgiving." "There may be greater sins than touchiness, but there is none which does greater damage to the Christian Church." HENRY SCHERER

Philadelphia

BOOKS reviewed in these pages may be ordered from Lutheran Church Supply Store, 2900 Queen Lane, Philadelphia 29, Pa., or from any of the branch stores (see page 47).

A glowing anthology of the sign of signs

The cross was a widely used symbol long before Golgotha. Here are more than 100 variations, drawn by a famous illustrator. A rich treasury for artists, architects, church school teachers, and everyone interested in Christian art and symbolism. 7" x 10", two colors, hand-lettered text.

The Cross as Symbol and Ornament

By JOHANNES TROYER
$4.50, now at your bookstore
WESTMINSTER

EUROPEAN SUMMER, 1961

FOR THE SECOND SUMMER in succession Europe's weather has been abnormally cool and rainy. In West Germany the crops look good, the yellow grain stands in thick shocks, while hay and potato fields are heavy with the weight of a good yield.

The tourist harvest, on the other hand, is 20 per cent off from last summer. Down in the Italian Tyrol dynamitings and house-searchings have killed off the tourist trade almost completely for this summer. Still, with the beginning of vacation days, more Europeans than ever before went off in their cars and trains by the hundred thousand to have a look for themselves at their fantastically beautiful continent.

Here in the Münsterland of Westphalia, with its quiet, intimate, unspectacular scenery criss-crossed by tentative, tree-shaded roads and dotted with Romanesque churches and brooding *Wasserburgen* (castles surrounded by water) one can easily forget about time.

But not for long. Everywhere one senses an undiscussed apprehension, a feeling in the air of unsettled business that presses for final solution—Berlin. So it is that parents planning vacations with their children say, "Let's take a couple weeks off and really see the land, because after all, who knows —?"

EIGHTY THOUSAND Jehovah's Witnesses from all over the world met recently in Hamburg's town park, which was turned into a mudbath by heavy rains. Many Witnesses took off their shoes and socks and let the mud squeeze through their toes. Lutheran leaders advised their members not to open their homes in hospitality to the Witnesses, and Catholic leaders warned their people against engaging in discussion with them which would only "serve their spiritual pocket handkerchief tricks."

German party politics seemed much more concerned about winning the election on Sept. 17 than about the Russian threats to Berlin. A hot campaign was in progress between Adenauer's Christian Democratic Union and the German Socialist Party with Mayor Willy Brandt as its candidate. The German man on the street remained only superficially involved and seemed likely to vote for the party in power, though Adenauer has become a source of embarrassment. His own party would vastly prefer to run one or the other of his hand-picked successors (Erhard or Strauss). The trouble is, the old man (*der Alte*) won't quit and his life expectancy still looks like 100.

A piece of apocrypha has it that on the occasion of one of Adenauer's recent birthdays the octogenarian was to plant a tree to mark the day. Someone suggested it be a poplar which would grow fast enough so he could watch it come to maturity. Replied der Alte, "A poplar is good for only twenty years."

Eugen Gerstenmaier, one time anti-Hitler pastor imprisoned for his resistance, also organizer of *Hilfswerk* for refugees after the war, has become the official idea man of Adenauer's party. A recent statement of his on self-determination for all parts of Germany has roused the official hate of Communists in Russia and the East Zone. He demands that the Russians grant the Germans the freedom that they advocate for all other colonial peoples.

Helmut Gollwitzer, Berlin theologian, often mentioned as Barth's successor in Basel, told the *Kirchentag* not to believe that God is necessarily on the side of the West or that Christianity can be used as an anti-Communist weapon.

—RICHARD I. KNUDSEN

ULCA

BAM Seeks New Approach To Town-and-Gown Ministry

THIS FALL a new contingent of Lutheran students starts college, 85 per cent of them in non-Lutheran institutions. How many will the church lose in the four years they are away from their home congregations?

To hold as many as possible, the ULCA Board of American Missions plants mission churches in many college and university towns. The Department of College and University Work of the National Lutheran Council, however, is mainly responsible for ministry to students on non-Lutheran campuses.

The age-old conflicts of town and gown prevent this arrangement from working well. Mission pastors find it difficult to build up a strong local congregation and minister to students at the same time. Students come and go without becoming related to the college town congregation, contribute little to its development.

A NEW APPROACH to the problem of serving both the city and the campus is needed. To this end, the Board of American Missions at its Toronto meeting Sept. 8 appointed a special four-man committee headed by Dr. W. Carl Satre, member of the board and pastor of Augsburg Church, Toledo, Ohio.

Other members are Dr. Walter M. Wick, president of the Indiana Synod; Dr. Albert H. Buhl, mission director of the Ohio Synod, and Dr. William F. Zimmerman, vice president of Midland College.

Acting as liaison between the BAM and the NLC's college division are Dr. Donald L. Houser, board executive secretary, and the Rev. Merle G. Franke, board secretary of English Missions.

A preliminary report to the board outlined many special problems confronting mission congregations in college communities. One is the high cost of building near the campus. Another is the matter of ap portioned benevolence—is it fair to includ student membership in fixing the amou due?

Then there is the difficulty of dealing wit students. "They themselves go through th most rapid changes — reaction against th church is more normal than loyalty at thi age."

Furthermore, the report cited "insistenc by parents and home pastors that all doubt be squelched or not allowed to arise whe the students are stimulated to think throug the decisions of faith as they do in othe areas of their learning."

A campus pastor needs to "accept youth world as the context of his ministry," th report said.

Dr. Bowman Resigns Post

DR. ELWOOD L. BOWMAN, of Philade phia, director of church extension for th Board of American Missions, has resigne to accept a post with Creative Building Urbana, Ill. His resignation will becom effective Dec. 1.

Dr. Donald L. Houser, BAM executiv secretary, said that under Dr. Bowman direction construction of a new United Lu theran Church has been started every thre days, and church extension funds are bein spent at the rate of $50,000 a day.

"There can be no doubt about the pro found and lasting contribution that D Bowman has made to the extension of th church," he said. "This is true not only i raising the sights of Christian stewardshi in our congregations, but also in raising th standards of church architecture throughou the entire church."

Dr. Bowman received the Conover Awar for his contribution to church architectur last year.

He has been with the board since 193 He will become director of the church ex tension development division of Creativ Buildings, working out of the firm's Phila delphia branch.

Top: Miss Miller, Miss Pokstefl, Mrs. Watts, Mrs. Miller, Mrs. Denzer, Mrs. Gilbody, Mrs. Martsolf; middle: Miss Grams, Mrs. Burkholder, Miss Stueber, Miss Grummet, Miss Stohler, Miss Rebuck; front: Miss Kaiser, Miss Nicoll

New Group of 15 AIDS Giving Year of Service to Church

FIFTEEN MORE Associates in Deaconess Service (AIDS) began work this month in United Lutheran parishes and institutions. It was the largest of the eight groups which have entered the Diaconic Year program since it was started in 1957.

AIDS serve a year in full-time church work. They get no pay beyond maintenance and a small personal allowance.

The new group includes a registered nurse, a telephone operator and a professional dancer, as well as office workers and homemakers.

Eight of them are between 21 and 30 years old, seven are over 55. This has been the age pattern of all the Diaconic Year groups, according to Sister Louise Burroughs, director of the program for the Board of Deaconess Work.

"WE AREN'T reaching enough women in the middle years," she said. "That's a pity, because the church could use many women at the peak of their skills in professional work, such as teachers, secretaries and social workers.

"We hope that more may be led to give the church a year out of their busy lives, as a special thank offering for the success they have enjoyed."

The current AIDS class attended a course of orientation from Aug. 13 to Sept. 2 at the Lutheran Deaconess House in Baltimore. Teachers included the Rev. Carl W. Folkemer, Linthicum, Md.; the Rev. William J. Yingling, Parkville, Md.; Sister Bernice Pantel, dean of the Deaconess School in Baltimore; Sister Mildred Winter, executive secretary of the Board of Deaconess Work, and Sister Louise.

The women have been assigned to a number of varied situations. Mrs. Helen Miller, of Philipsburg, Pa., will inaugurate the ex-

AIDS Shirley Kaiser and Kathleen Pokstefl (right) chat with Sister Louise Burroughs

perimental homemaker service program of the Lutheran Inner Mission of the Juniata Conference, Central Pennsylvania Synod.

Miss Kathleen Pokstefl, who toured Europe and the East with a dance troupe, will help with the recreation program in Philadelphia settlement houses of the Lutheran Social Mission Society. She's from Woodridge, N. Y.

Miss Norma Stueber, of Phillipsburg, N. J., who is a nurse, will be an assistant teacher in health and Bible classes at Lankenau School for girls in Philadelphia. Miss Arlene Grummet, of Grand Rapids, Mich., a licensed practical nurse, will be housemother and practical nurse at the Children's Receiving Home, Maywood, Ill.

Miss Audrey Nicoll, of Daytona Beach, Fla., formerly of Stratford, Ont., will be housemother at the Lutheran Children's Home of the South, Salem, Va. She is a telephone operator.

Miss Valerie Grams, of Edmonton, Alta., goes to Redeemer Church, Monaca, Pa., as parish secretary and youth worker. She was a Luther League officer in the Western Canada Synod.

Two AIDS are assigned as housemothers in the Tabor Home for Children, Doylestown, Pa. They are Mrs. Marjorie Burkholder, of Pavonia, Ohio, and Mrs. Caroline Gilbody, of Williamsport, Pa. Mrs. Virginia Miller, of Hagerstown, Md., will be receptionist at the Tressler Home, Loysville, Pa., and Mrs. Sara Watts, of Three Rivers, Mich., will be a housekeeper at the same institution.

Miss Shirley Kaiser, of Baltimore, will assist with girls' activities at the Oesterlen Home for Children, Springfield, Ohio. Miss Fay Rebuck, of Harrisburg, Pa., former personnel worker in the State Department of Welfare, will assist Pastor Edwerth Korte in Lutheran Student Foundation work at Oxford, Ohio.

Mrs. Lulu Martsolf, of Beaver Falls, Pa., who had library experience, will help prepare archives for the Board of Deaconess Work and the Philadelphia Motherhouse.

Miss Paula Stohler, of Anderson, Ind., will be assistant parish worker at St. John's Church (Brooklyn), Baltimore. Mrs. LaVone Denzer, of Canton, Ohio, will be a receptionist at the Lankenau School.

Insurance Booklet Shows Causes of Church Fires

New York — Lightning and faulty electrical equipment cause nearly 50 per cent of the church fires in the United States.

More than 30 per cent of the church fires were caused by lightning. Other leading causes were defective heating units, smoking and careless use of matches.

These facts about church property losses are contained in a revised booklet, "A Guide to Property and Casualty Insurance on Churches," published by the Insurance Information Institute, 60 John St., New York 38, N. Y.

In addition to classifying the known causes of church fires, the guide offers suggestions for fire and accident prevention, describes risks that may be insured, and lists types of protection available, including two new forms of insurance.

New Jersey Pastor Going To British Guiana Mission

TRENTON, N. J.—A commissioning service for the Rev. and Mrs. J. Brooks Moore, called as missionaries to British Guiana, was held at St. Matthew's Church, Moorestown, on Aug. 27. The Rev. Edwin H. Knudten, president of the New Jersey Synod, and the Rev. Warren C. Johnson, secretary for Latin America, Board of Foreign Missions, conducted the service.

Pastor Moore has served the Moorestown congregation for the last ten years. He and his wife and their son Jimmy will sail on Sept. 29 for their new post. They will serve the East Canje Parish, New Amsterdam.

Pastor Moore served a home mission congregation at Beachwood, N. J., for two and a half years before coming to Moorestown. He became intensely interested in the foreign field through his work with natives in New Guinea during World War II.

A daughter, Susan Ann, will continue her studies at the Lankenau School of Nursing, Philadelphia.

Pastor and Mrs. Moore are commissioned by Dr. Knudten and Dr. Johnson at Moorestown

Pastor George Scheitlin lays cornerstone at Paramus, as Arthur Schimmel looks on

THE CORNERSTONE for the Prince of Peace Church, Paramus, was laid recently. The new building is the first in a series which will include a new church and parish hall. The congregation was organized in 1954, and is under the leadership of the Rev. George E. Scheitlin.

Long-Range Tested in Collingswood

THE LONG-RANGE PROGRAM of the Lutheran Church in America will undergo a four-year testing at St. Paul's Church, Collingswood. The new curricular materials are being used by the Rev. J. Russell Hale and his church school staff.

The Rev. George Ammon, of the Board of Parish Education, is maintaining a continuous counseling program with the congregation during the testing period. The program was initiated on Sept. 10.

AN INTER-RACIAL vacation church school at Holy Trinity Church, Camden, had an enrollment of 102, with two-thirds of the children coming from Negro families. The school was directed by Mrs. William Downing, a Negro member of the congregation.

GROUND WAS BROKEN for the new

NEW JERSEY . . .

$135,000 first unit at Grace Church, Freehold, recently. The new building is expected to be ready for occupancy by December according to Pastor Robert Oberkehr. The mission was formally organized two years ago.

AUXILIARIES of the Lutheran Welfare Association of New Jersey are holding the annual Fellowship Day at St. Mark's Church, Hackensack, Sept. 25. Dr. Ruth G. Horting, secretary of welfare of the Commonwealth of Pennsylvania, is the speaker.

JOAN HIRSCHFELD, member of Trinity Church, Fairview, was consecrated as a deaconess at a special service in her church, July 2. Dr. C. Donald Heft, president of the ULCA Board of Deaconess Work, was the speaker.

TWO CENTS PER MEAL per family has made it possible for Redeemer Church, Jersey City, to pay a $11,000 indebtedness in a year and a half. Dr. Edwin J. Grubb held the mortgage-burning service Sept. 10. He also dedicated a new set of carillons made possible by 74 families in the congregation.

THE REV. ANTON R. THUMHART, JR., former mission developer from North Greenbush, N. Y., assumed the pastorate at St. Thomas' Church, Bricktown, Aug. 15. He graduated from Gettysburg Seminary in 1958.

SYNOD'S new headquarters at Hamilton Square was dedicated Sept. 24. Dr. George Harkins, secretary of the ULCA, was the speaker. Henry Waitz served as building chairman; John Myer was the architect.

SIXTEEN "Know Your Synod" workshops have started throughout the synod. President Knudten and full-time officers are briefing church councilmen about the general work of the church.

Architect's sketch shows new Clara Maass Memorial School of Nursing

New Nursing School Dedicated at Clara Maass Hospital

NEWARK, N. J.—Dedication of the new Clara Maass Memorial School of Nursing and Residence on Aug. 27 marked the beginning of a new era for the school and a step forward in development of the Clara Maass Memorial Hospital's community health center in nearby Belleville.

Charles W. Kappes, Jr., president of the hospital board of trustees, spoke.

On Aug. 24 a memorial service was held at the grave of Clara Maass, the New Jersey nurse who gave her life 60 years ago as a volunteer in the fight to rid the world of yellow fever. The former Newark German Hospital, where Nurse Maass was trained, was named for her when the new $5 million plant was opened on the Newark-Belleville boundary in 1957.

Mission Director A. H. Buhl and Pastor Kettlehake are shown with budding Mentor congregation

First Services Held by Mentor and Streetsboro Missions

By E. RUDOLPH WALBORN

COLUMBUS, OHIO — One hundred two persons attended the first worship service of Advent Church, Mentor-on-the-Lake, on Aug. 6. Pastor Larry E. Kettlehake, the mission developer, began organizing in April.

The initial service was held Aug. 6 in a schoolhouse a mile from the Lake Erie shore. The area is in a rapidly developing Cleveland suburb. By the first service Pastor Kettlehake had called in 2,000 homes

Going to College?

PUT YOURSELF IN HIS PLACE!

Whether you are a boy or a girl—picture yourself at a desk like this in a Lutheran college dormitory. Imagine classes where competent professors open new worlds of learning and help you relate them to Christian faith. Add friends clustering in after-class chats or comparing ideas at dinner, on campus walks or in the snack bar.

Is this for you? Get a complete picture of life at your Lutheran college. For more information and a list of the 15 colleges and universities your church supports, write:

THE BOARD OF HIGHER EDUCATION
The United Lutheran Church in America
231 Madison Avenue, New York 16, N. Y.

DEDICATED Sept. 17 was new education wing (left in photo) of First English Church, Cleveland Heights, Ohio. It contains schoolrooms, pastor's office, choir rooms and lounge. The Rev. Dale C. Recker is pastor.

OHIO . . .

and had that many more families to visit.

The synodical board of home missions has purchased a parsonage for the mission developer at 6414 Carolyn Drive, Mentor, and has taken an option on a church site.

On hand for the initial service was Synod Mission Director Albert H. Buhl who presented two Bibles to the congregation as memorial gifts from a fund created for the late Presidents George W. Miley and Fred C. Wiegman.

ON THE SAME DAY, Aug. 6, a second mission also held its first service. Mission Developer Frank A. Miller has been at work in Streetsboro, near Kent, since April. There were 103 persons at the service in a rented home. The congregation will be called St. Thomas.

Pastor Miller is living at 9471 Briar Drive, Streetsboro, Kent, in a residence purchased by the synodical Board of Home Missions.

Both congregations began Sunday school sessions on Sept. 10 and expect to be able to organize formally in the late winter.

Dr. Bachmann to Lecture at NLC Welfare Conference

CLEVELAND, OHIO — Dr. E. Theodore Bachmann, associate secretary of the ULCA Board of Higher Education, will present the Clarence E. Krumbholz Memorial Lectures at the 29th meeting of the National Lutheran Social Welfare Conference here, Oct. 23-26.

Dr. Bachman will speak on "The Nature of the Congregation in Our Contemporary Society," "The Service Role of the Congregation," and "The Resources Needed by the Congregation to Fulfill its Destiny in Service."

The Lutheran meeting is being held in conjunction with the second National Conference on the Churches and Social Welfare, sponsored by the Department of Social Welfare of the National Council of Churches.

Most of the sessions will be devoted to 11 workshops dealing with subjects related to the main theme, "The Living Congregation Serves." One of the leaders will be the president of the conference, James J. Raun of Minneapolis, associate director of the Lutheran Welfare Society of Minnesota.

Other workshop leaders will include Dr. Gerald K. Johnson of Chicago, chief of chaplains of the Lutheran Social Service of

the Augustana Lutheran Church's Central Conference; Harold J. Belgum of Minneapolis, director of family life education for the Board of Parish Education, American Lutheran Church, and the Rev. Benjamin A. Gjenvick, of Milwaukee, executive director of the Lutheran Welfare Society of Wisconsin.

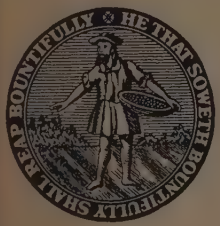
Also, Earl J. Beatt, of Minneapolis, executive director of the Family and Children's Service; Miss Margaret Thornhill of Philadelphia, regional supervisor of the Office for Children and Youth in Pennsylvania's Department of Public Welfare; Dr. Ruth Laverty, consultant in social welfare at Middle Village, N. Y.; Spencer E. Brader of Omaha, executive director of Augustana's Immanuel Deaconess Institute; Dr. Arthur H. Becker of the Evangelical Lutheran Theological Seminary at Columbus, Ohio; Dr. Philip A. Johnson of New York, executive secretary of the NLC Division of Public Relations; and the Rev. Carl R. Plack of Washington, D. C., secretary for chaplaincy services in the NLC Division of Welfare.

Midland College Undertakes $2 Million Building Program

FREMONT, NEB.—A building program aggregating more than $2 million has started at Midland College. One unit is under construction and four more are planned, said Dr. Paul W. Dieckman, college president.

A $330,000 addition to the present women's dormitory will be completed for the 1962-63 school year, to house 106 more women. Next to be started will be a three-story administration building and a science building, at a cost of $1 million. Plans call for a chapel for $290,000, a $420,000 field house and a $210,000 library addition.

UNPLANNED OBSOLESCENCE



"Planned Obsolescence" occupies a place on the front page of the journals of the day. Reputable authorities declare that cars, homes, and gadgets exhibit a definite trend to serve only for a very short time by virtue of the plans of their makers.

But "Unplanned Obsolescence" presents a more serious problem. In the field of insurance disturbingly large numbers of people are buying policies which will fail to meet the needs of the purchaser at a critical moment.

The Presbyterian Ministers' Fund strains every effort to make this situation impossible. Clergymen need contracts which will protect them now and help them hereafter. The dread of finding that an insurance policy is a broken reed where it was expected to be a rock of dependence motivates the Fund's service.

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Church School Association Plans Appleton Convention

By CHARLES A. PULS

MADISON, WIS. — The annual convention of the United Lutheran Church School Association will be held at Trinity Church, Appleton, Oct. 22-23. Seminars will be conducted by pastors on "How to Teach" as related to the miracles, parables, death and resurrection of Jesus, and the Old Testament prophets.

Banquet speaker will be Dr. Malvin Lundeen, president of Augustana Lutheran Church. The missionary address will be given by Mrs. Robert Law of Neenah, on "How to Bring Foreign Missions into the Sunday School."

FALL MEETING of the Wisconsin Conference is scheduled at West Bend, Sept. 25-26. Among the matters to be discussed is closer co-operation with the Wisconsin Council of Churches. Lutherans co-operated with the council in 1946 to help defeat an attempt to appropriate public money for parochial transportation. This issue keeps coming up. The conference feels also the wisdom of co-operation with the council in the area of research and church planning.

Church Women to Meet

UNITED LUTHERAN CHURCH WOMEN of the conference will meet Oct. 1-2 at Zion Church, Wauwatosa. Principal speakers are Mrs. Fred Wiegman, associate secretary of ULCW, Philadelphia; the Rev. Leslie von Hefty, missionary to Argentina, and the Rev. Merton Luebke, of St. Andrew's Church, Oshkosh. Mrs. Clarence Van Loo, of Menasha, is the conference president.

PLATTEVILLE is one of the communities in Wisconsin that has taken advantage of released time for religious instruction. "We've been at it for 30 years," says the Rev. R. R. Doering, pastor of First English Church.

"All denominations participate. We started with grades 3 and 4—then added the fifth and sixth. Most startling is the fact that the project was initiated by the Schoolmaster's Club, whose members taught in the State Normal, School of Mines or the high school."

WISCONSIN STATE Luther League convention will be held Nov. 2-4 at Reformation Church, Milwaukee.

OF NINE Stewardship Institutes being conducted in the synod, four were held in Wisconsin. Meetings were held in Milwaukee, Racine, Neenah and Madison to help pastors and congregational stewardship committees plan for their coming every-member canvasses.

Pine Lake Season a Succcess

PINE LAKE CAMP, owned by the Wisconsin Conference, closed another busy and successful season. Reports indicate that 420 junior high youngsters attended; 314 boys and girls enrolled in the fifth and sixth grade weeks; 67 for senior high; 117 women at the ULCW week; 178 for the family camps, and 60 for the men's retreat. At the beginning of the season 175 girls attended a vocations retreat.

Three additional full-time staff members were on duty this summer—a nurse, dean of men and dean of women. The camp board is considering the addition of full-time councilors.

LWA Appeal Made

PRESIDENT GEORGE LUNDQUIST has been giving Lutheran World Action offerings a needed thrust. One of three "Thrust" meetings was held at Nativity Church, Milwaukee.

"We're pounding the cause harder than ever, but we have received less so far in 1961 than in 1960," Dr. Lundquist said. "We need close to $65,000 in the last four months of 1961 if we are to reach our minimum $127,709 goal.

"We are asking every congregation to use the World Communion Sunday offering for

this purpose," he said. "Thank goodness, general benevolence offerings are up 4.3 per cent, but World Action gifts are down 6.6 per cent for the seven-month period. It's the 6.6 per cent down that bothers us all."

IOWA

New Synod Plans Reported At Joint Pastors' Retreat

By ALFRED J. BEIL

DES MOINES, IOWA—The third meeting of the Iowa JCLU committee was held at Lutheran Lakeside Camp Aug. 29, and was reported to the Joint Pastors' Retreat on Aug. 30.

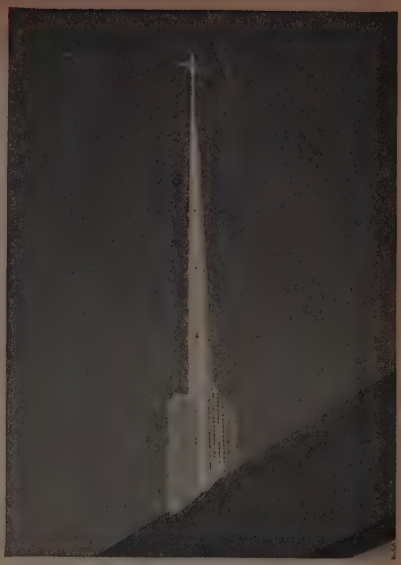
The officers of the Iowa JCLU are: chairman, the Rev. Harold E. Olsen, Cedar Falls, president of the Iowa District AELC; secretary, the Rev. Richard Engstrom, Cedar Rapids, pastor of St. Mark's (Augustana); and treasurer, Mr. Einer P. Juel, Council Bluffs, treasurer of United Lutheran Synod in Iowa.

Pastor Olsen in a recent letter reported that some proposals already agreed upon for presentation to the constituting convention are that the Iowa Synod of the Lutheran Church in America have four districts; that the full-time personnel include a synod president with an assistant; that the synod headquarters be located in Des Moines, and that the synod have a publication to be known as the *Iowa Synod Lutheran.*

The next meeting will be held in Des Moines Oct. 24.

The new Iowa Synod to be organized in the fall of 1962 will be composed of 135 congregations, with 81,000 baptized members. There are 13 AELC congregations, 69 Augustana and 53 ULCA.

SCOTT BAIRD, called as a J-3 missionary, left Des Moines by air for Tokyo Aug. 25. He is the son of the Rev. and Mrs. H. Vance Baird, Unity Lutheran Church, Des Moines. The commissioning service took place May 14 at a rally service preceding the Iowa Synod convention.



ARCHITECT: Ralph R. Orr, Columbus, Ohio

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West Berks Leaguers Hold Work Camp at State Hospital

By ROBERT SCHOENERT

READING, PA.—Fourteen members of the West Berks District Luther League have had their whole outlook on mental illness changed.

The group of 13 girls and one boy discovered during a work camp at the Wernersville State Hospital that mental patients are individual human beings with individual problems and illnesses.

In the first project of its kind to be undertaken at the Wernersville Hospital, the youths went among the patients and found that they quickly got over the uncomfortable feeling one gets from being around mentally ill persons.

Work projects completed were sorting and cataloging of records in the music library, painting a fence, mowing and trimming grass on a miniature golf course.

One feature was a game party with prizes, refreshments and group singing for some of the women. This project was aimed at leaving a meaningful contribution with the patients that would, perhaps, outlast the physical work.

Each youth paid two dollars, which included a small donation made to the hospital in the name of the district league and the cost of the get-acquainted party.

Nancy Snyder, director of volunteer services at the hospital, selected projects that young people could finish in one day. The youths spent three days at the hospital and were housed by nearby residents.

Participating in the work were Shirley Savage, Elaine Heckman, Elaine Hafer, Donald Smith, Clara Wanner, Anne Baerncopf, Sandra Sechrist, Rose Marie Hafer, Ruth Rentschler, Patricia Kintzer, Barbara Bressler, Marguerite Reigel, Phyllis Woerner and Mary Graff.

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PA.: LEHIGH VALLEY

Two Tanganyika Students Enrolled at Muhlenberg

By HENRY W. SNYDER, JR.

ALLENTOWN, PA.—Two 23-year-old Lutheran students from Tanganyika, Africa, have entered the junior class of Muhlenberg College.

One of them, Matthew S. Mamuya, a Christian disowned by his Moslem parents, hopes to enter the Lutheran ministry. He carries a black teakwood cane from Africa.

"It reminds me," he says, "that the country from which I come needs me very badly, and I'll go back and help it."

His friend, Siegfried J. Nkinda, is a pre-medical student, who hopes to qualify as a physician in a church hospital in Tanganyika. The two youths are among 20 Tanganyika students coming to this country under the National Lutheran Council scholarship program.

Union Church to Dissolve

THE LUTHERAN and UCC "wings" of Lower Saucon congregation, southeast of Bethlehem, have voted to dissolve their 157-year-old union relationship. The Lutheran group will remain in the present church building, and will purchase the UCC share of the common properties for $32,500.

ST. ANDREW'S CHURCH, Palmer Township, west of Easton, laid the datestone of its new $120,000 building Sept. 10. Work on the new unit for this seven-year-old mission congregation is about 65 per cent complete.

The building will have a nave seating 250 persons, church office, pastor's study, an all-purpose room for choirs and meetings, and classrooms. The exterior is brick; much of the construction is prefabricated, the first church building of this kind in the Lehigh Valley.

A FOURTH Lutheran deaconess has been added to the staff of Muhlenberg Medical Center, new Lutheran hospital in the Lehigh Valley. Sister Marian Warrick began her duties early in September as an assistant in the accounting department.

Wives Join Tanganyikans At U.S. Lutheran Schools

NEW YORK—A new feature has been added to a National Lutheran Council scholarship program that each year brings several students from Tanganyika in East Africa to study at American colleges, universities and seminaries.

In addition to sponsoring adult students, the program is now reuniting wives and children with married students already in the United States.

A contingent of 37—including six children—arrived here from Nairobi, Kenya, Sept. 4 aboard a 90-passenger flight chartered jointly by the NLC and the African American Institute.

Five of the 12 women in the group are wives of Tanganyikan students who have spent at least a year studying here.

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Evangelism Mission Held By Pittsburgh Churches

By LUTHER E. FACKLER

PITTSBURGH, PA.—About 30 churches of the Central Conference joined in an evangelism mission the week of Sept. 24. It opened with visiting missioners preaching in the various churches on Sunday. Services continued through Thursday, with area rallies in three sections of Pittsburgh.

Lay members of the congregations met for instruction before making calls on unchurched families in their parish areas. The Bible study leader was Dr. Eugene Umberger, of Cobleskill, N. Y.

CORNERSTONE was laid Sept. 3 at the new St. Mark's Church in Trafford, the Rev. Warren Upton, pastor. The congregation had been worshiping since organization 50 years ago in a church built for a Reformed congregation.

Pastor Upton and Synod President Hankey shake hands before Trafford cornerstone

Taking part in the service were Dr. William C. Hankey, synod president; the Rev. Reinhold K. Weber, of Harrold Zion Church, and the Rev. Donald C. Dalke, of Trafford.

Tribute to Lutherlyn Director

SPECIAL TRIBUTE will be paid on Lutherlyn Day, Oct. 8, to the Rev. and Mrs. Samuel Shaulis. Pastor Shaulis will retire next year after many years of service as the camp director.

SISTER SALLY TSCHUMI, field secretary of the Board of Deaconess Work, will tour the Pittsburgh Synod in October and November. She will speak before congregations, youth groups, Sunday schools and women's organizations, under auspices of the United Lutheran Church Women.

AN EASTER HYMN, "Christ Is Risen! Alleluia!" from the *Common Service Book* has

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been reprinted by the synod committee on worship, as authorized at the synod convention in June. Copies may be obtained from the chairman, the Rev. H. Paul Gerhard.

FIRST CHURCH, Pittsburgh, participated in a documentary television presentation of various Protestant services.

A WEEK'S LABORATORY school for kindergarten teachers was held at Grace Church, Rochester, by the synod committee on parish education. Teachers from churches in Butler, Monaca, Ambridge and Ellwood City took part. Mrs. Howard F. Reisz, synodical children's secretary, was the leader and taught demonstration classes.

DELAWARE

Cabinet Members Invited To Leadership Sessions

By CARL G. SMITH

WILMINGTON, DEL.—In the hope of interesting more members of the district cabinet in attending district-wide leadership training sessions, the Delaware District is combining the two groups for one meeting.

Leadership training sessions will be held on six Wednesday nights from Oct. 4 through Nov. 8. The district cabinet will meet to discuss parish education during the first hour of the first session, and members will be invited to attend the second hour of the leadership session. All other laymen are invited.

The first hour of each leadership session will be devoted to specialized courses for teachers of all church school departments. The second hour will offer discussions of "What Lutherans Believe," "Great Doctrines of Our Faith," and "The Nature and Mission of the Church." It is hoped that cabinet members and others will be interested in attending the entire series.

The course will be given in duplicate, with a school for the Delaware churches at St. Stephen's Church in Wilmington and one for the Pennsylvania churches at Immanuel Church, Norwood. For this meeting only, the cabinet will also be divided along state lines.

The school curriculum was laid out by Dr. Russell Stauffer of the University of Delaware Reading Study Center and Pastor Richard Krapf of St. Michael's Church, Kennett Square, Pa.

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Billy Graham in Wilmington

SEVERAL THOUSAND Wilmington office workers turned out to hear a noontime sermon by Billy Graham in Rodney Square, the same downtown park where presidential candidates usually appear.

Graham, taking time out from his Philadelphia crusade, was formally welcomed to Wilmington by a Roman Catholic president of city council and a Jewish official as well

DELAWARE . . .

as Baptist and other Protestant leaders.

His talk dwelt on the theme he stressed in Philadelphia, that the way of life we know is doomed and that God may have chosen Russia as the tool for chastising His people.

Dog Racing Bill Up Again

DELAWARE's General Assembly, which has considered and rejected bills to legalize dog racing in every session for the past ten years, is going through the same argument again. The House has passed a bill to permit a track with parimutuel betting in any county where it is approved by the voters, but the Senate has not yet voted.

Gov. Elbert N. Carvel has said he opposes any enlargement of legalized gambling but has not said specifically that he would veto a dog race bill.

The Delaware Crime Commission chairman, John B. Jessup, has testified he has files "this thick" to show that criminal elements are backing the effort to legalize dog racing.

DR. ROBERT VAN DEUSEN, Washington writer for *The Lutheran*, returned for a second year as featured speaker at the annual retreat of the Delaware District ULCM, Sept. 22-23 at Camp Paradise near West Chester, Pa.

HOPE CHURCH, New Castle, has voted to sell its parsonage and buy one costing $800 more which will have larger rooms, a more adequate study, and a corner lot within a block of the lot where the mission congregation plans eventually to build a church.

Services are held in the former Air Force chapel at Greater Wilmington Airport (the former New Castle County Air Base).

A MEMBER of St. Philip's Church went west to attend a Board of Parish Education conference for teachers and afterward was chosen "Tourist of the Week" by the Winnipeg Chamber of Commerce.

She is Mrs. William W. Simpson of near Newark, Del., a teacher at a Pennsylvania high school. Her pastor, Robert E. Grochau said the conference at Gustavus Adolphus College was the fourth consecutive one she has attended. She is a substitute in the senior high department of the St. Philip's Sunday school.

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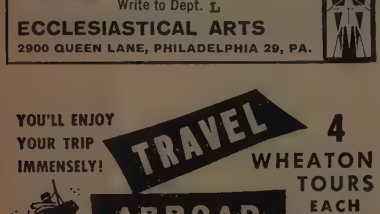
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—CHANGES OF PASTORATE—

SOUTH CAROLINA

TREXLER, BERNARD L. From St. Mark's Church, Corpus Christi, Tex. To Trinity Church, Greenville.

VIRGINIA

MILHOLLAND, WILLIAM F. From Macedonia Church, Burlington, N. C. To Christ Church, Roanoke.

WARTBURG

KNAPPE, WOLF D. From St. Paul's Church

Lyons, and Trinity Church, Pell Lake, Wis. To St. Paul's Church, Chicago.

WESTERN CANADA

HANSEN, EDWIN. To Edenwold-Kronau-Davin-Vibank Parish, Sask.

HOLCH, H. FRIEDRICH. To Creston-Lister Parish, B. C.

ROSSNAGEL, JACOB. To United Church, Brightview; St. Peter's Church, Patience; and St. Paul's Church, Waldheim, Alta.

STROTHOTTE, GUENTER. From Grace and St. John's Churches, Leduc, Alta. To Church of the Cross, Vancouver, B. C

DECEASED

THE REV. GEORGE M. SCHRACK, 71, died Aug. 8 in a Mansfield, Ohio, hospital. He had been pastor of St. John's Church, Perrysville, Ohio, from 1925 until retirement last Jan. 1.

Pastor Schrack studied at Oberlin College, King's School of Oratory and Moody Bible Institute. He first served in the Methodist Episcopal Church, and was licensed by the Ohio Synod in 1925.

Surviving him are his wife and two sons, James and John, both of Perrysville. Funeral service was conducted at St. John's Church by Dr. Herbert W. Veler, with interment in Fredericktown.

THE REV. FLOYD R. WHITE, 78, died Aug. 17 in Miami, Fla. A graduate of Wittenberg College and Hamma Divinity School, he was ordained in 1912 and served churches in Jeromesville, Pleasant City and Springfield, Ohio, until 1927. He was pastor of Resurrection Church, Daytona Beach, Fla., 1927-34, and returned to Ohio to serve Messiah Church, Urbana, from 1936 to 1941, when he retired.

Surviving are his wife and a brother, the Rev. Ralph White of Grand Rapids, Mich. Funeral service was conducted Aug. 22 in St. Luke's Church, Springfield, Ohio, by Dr. Herbert W. Veler, Dr. E. E. Flack and the Rev. R. Raymond Garrett. Interment was in Springfield.

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IN CONCLUSION . . . . . .

AMERICA in late summer is the biggest corn patch anybody ever saw. If you drive across the continent along the 40th parallel, you go through a forest of corn stalks almost continuously from the Ohio valley to the Rockies.

This is not old-fashioned corn, but the high-yield hybrids — DeKalb 3X2, Pioneer 3261, 321, 328, Middle Knob Single Cross, Dockendorf. And in 1961 the weather has been excellent except in the extreme north and west of the corn belt. Some land has been taken out of production through U.S. government crop control, but enough has been left so that huge truckloads of corn are beginning to move to market.

This might seem to be a situation like that of the Pilgrims of 1621 when they assembled for thanksgiving to God for a successful yield in their corn patches. But the queer fact is that in 1961 we really don't need corn. There's enough in storage to feed all the hogs in America for at least a year.

DEVELOPMENT of hybrids, potent fertilizers, and high-speed farm machinery have increased the production of American agriculture fabulously. We don't need nearly so many people working on farms as formerly. Millions of people in the last decade have moved from agriculture into industry.

But if there were no government price support, grain prices would fall so far that countless individuals would be starving in the midst of abundance. Instead of corn quoted on midwest exchanges at $1.07 for September delivery, it might be down to 25 cents a bushel, as it was in the disastrous '30s.

This is the peculiar irony of American life. The political power of the farm vote and the farm lobbies is exerted on government policy, and is backed by the prevailing conviction that every large segment of society must be cushioned against the dangers of economic catastrophe. But the American government, unlike the governments of police states, can't give orders that we are to have only half as much corn next year, regardless of the welfare of the farmers.

We have two opposing forces at work in our society: 1) the desire to protect individuals from the interplay of crude forces of supply and demand in the market place, and 2) unwillingness to push people around into the occupational slots where they might be most useful.

BOTH FORCES have to a large extent been brought into existence by the Christian faith. Most of us believe that we should bear one another's burdens, according to the mind of Christ, and not subject one another to ruin in the intense competition of the free market. That idea is as old as Isaiah (*see 5:8 . . .*).

And we believe, according to a great flowering of Christian conviction which came to maturity in the last 300 years, that each man is a free person who is subject, finally, only to the will of his heavenly Father, and not a slave to the decisions of folks in Washington, Moscow, or Peiping.

It may take a long while to work out the practical implication of these two contradictory convictions—both of them the offspring of Christian faith—that men are truly free under God, yet must willingly put themselves in subjection to one another.

—ELSON RUFF

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